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# RECORDS

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# American Catholic Historical Society

OF

PHILADELPHIA

Volume XXVIII



PUBLISHED BY THE SOCIETY

1917

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BY

THE AMERICAN CATHOLIC HISTORICAL SOCIETY  
OF PHILADELPHIA



Records  
of the  
American Catholic  
Historical Society  
of  
Philadelphia

WITH WHICH IS COMBINED

AMERICAN CATHOLIC HISTORICAL RESEARCHES

Published Quarterly by the Society

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*The*  
**Beneficial Saving Fund Society**  
**OF PHILADELPHIA**

**1200 and 1202 Chestnut Street**

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**Incorporated April 20, 1853**

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**Interest 3.65% Per Annum**

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<b>ASSETS</b>	<b>- - - -</b>	<b>Seventeen and Three-quarter Million Dollars</b>
<b>DEPOSITS</b>	<b>- - - -</b>	<b>Sixteen Million Dollars</b>
<b>SURPLUS</b>	<b>- - - -</b>	<b>One and Three-quarter Million Dollars</b>
<b>NUMBER OF DEPOSITORS</b>		<b>Sixteen Thousand</b>

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JAMES M. WILLCOX  
President of the American Catholic Historical Society

# RECORDS OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY

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VOL. XXVIII

MARCH, 1917

No. 1

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## ADDRESS OF THE PRESIDENT AT THE ANNUAL MEETING OF THE SOCIETY, DECEMBER 19, 1916

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The importance of the study of history, especially of Church history, needs no apology, and the work accomplished in the line of historical research by the American Catholic Historical Society amply justifies the existence of such an organization as an adjunct to the study of history. No one who has done any historical research work, even on the smallest scale, can doubt the utility, not to say necessity, of a library, archive, and museum, such as this at 715 Spruce Street. Much has been done here in the collection and preservation of books and historical material and in research work also. It has meant great labor to keep the individuality of the society and to give it a permanent home in this historic mansion. But much work still remains to be done if this organization is to carry on the purpose of its existence.

We have gathered together in this building a large amount of valuable historical matter, and much that was hitherto unavailable has been classified and catalogued in orderly fashion during the past year and a half. The

eternal question of funds retards our work constantly. We are forced to see again and again valuable historical material pass forever beyond our grasp because we are too poor to purchase it. Though our library numbers about ten thousand volumes, yet many books which we should possess are not on our shelves because of our poverty. This is especially the case with rare Americana. We are, to quote but one instance, sadly lacking in literature relating to the first of American Catholics, Christopher Columbus, our Columbian collection being outnumbered forty-four to thirty-two by the Philadelphia Free Library. The library of a Catholic Historical Society should be an adequate work-shop for the delver into the history of the Church in America. He should come to our library with assurance of finding there the books which he needs.

Not only is our collection of printed books too limited, but the American Catholic Historical Society is not the archive which it should be where the unpublished and, so to speak, raw materials of history are stored. For example, here should be found, at least in manuscript, a detailed history, written by a local investigator, of every parish, every Catholic educational and charitable institution, every Catholic activity in the country. Had we the money with which to conduct it, a nation-wide and co-ordinated investigation would bring all this priceless material to our society. Some years ago we had the good fortune to be able to pay an archivist at the Vatican to reproduce all documents to be found at that central archive which related to the Church in America. It is surprising how many until then unknown documents were thus brought to light. It is often astonishing how much unpublished and original information remains to be unearthed even on subjects supposed to have been exhaustively investigated. It was thought a few years ago

that all that could be known about William Shakespeare had long since been discovered, and yet Doctor Wallace of Nebraska, has, in the past decade or so, brought to light original documents relating to William Shakespeare, one after the other, as the result of a systematic investigation of the archives of the Record Office in London. This is the age of historical research, of the rewriting of history from original sources. It is stated that up to the forties of the past century, a case three feet square could have enclosed all that remained of the great city of Nineveh and of Babylon itself. The remains of this ancient civilization excavated since then, fill three halls in the British Museum alone. More than three hundred and fifty thousand clay tablets have been unearthed.

As we lose historical literature and historical material because of lack of funds to purchase them, so much is lost because the society is not sufficiently well known as a storehouse of sources of American Catholic history, and many possessors of valuable historical material allow it to be irretrievably lost because they do not know where to send it for preservation. A need of the society to-day is to be advertised, to have its purpose and its work better known. Many persons do not join our ranks because they think that membership is limited to the learned few who have time and taste and ability to do historical research work. They should be made to realize that it is the membership of the many which makes it possible for the few to do the work to which the society is devoted.

The position of the American Catholic Historical Society among the institutions of the diocese is not that of a mere luxury. The story of Catholicity in America is a glorious history. It is the story of the edifying labors of pioneer priests and laymen, the story of the self-sacrificing labor of the up-building of the Church in

a new world, the story of the lustre with which American Catholicity begins to shine now that the primitive stage has been to a great degree passed. It is the lofty aim of this society to preserve the memorials of this history for this age and for all time, surely a work of importance for the Church, a work akin to that of a Catholic Truth Society.

A fund for the endowment of the Society has been started, though it has progressed but slowly. Could one hundred Catholic men and women be induced to follow the example set by a few of our prominent members, and contribute a thousand dollars each, or fifty dollars a year to the work of the society, thus ensuring it an annual income of \$5000, in addition to its present income from membership and subscriptions to the RECORDS, nothing short of wonderful work could be accomplished by the society.

I do not wish to sound a pessimistic note in thus emphasizing the needs of the Society and the work that remains undone by it. The society has already done a great work and has persevered in it under stress of difficulties. The comparatively few who have had its interests at heart have been generous and whole-souled in its support. This is especially true of the devoted band of those who have been members of the Board of Managers, busy men and women who have given time and thought and money to keep alive the activities of the society. That increased membership and further endowment and wider interest in the American Catholic Historical Society may come with the presidency of my distinguished successor in office, is the earnest wish of the retiring president.

WILLIAM J. LALLOU.

## REPORT OF THE BOARD OF MANAGERS FOR THE YEAR 1916

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PHILADELPHIA, DECEMBER 19, 1916.

*To the American Catholic Historical Society:*

While a detailed review of the work of the American Catholic Historical Society is not now essential, your Board of Managers desires to direct attention to a few of its numerous activities.

The year has been one of the most successful in the Society's history, due largely to the zealous endeavors of its President, the Rev. William J. Lallou, whose services for two years have stimulated new interest in the Society's work and whose vigorous administration and scholarly understanding of the Society's needs have done much to advance and strengthen its mission.

The Reverend President has had the assistance of hard-working committees, headed by Dr. Lawrence F. Flick, whose extensive report on the labors of the Library and Cabinet Committee gives evidence of the year's unusual activity in adding to the Society's vast collection of invaluable historical matters; by the Rev. Joseph J. Murphy, D.D., who has edited "The Records" for the past year, and has made the quarterly a vital force in American historical publications, and an increasingly valuable agency for furthering historical research and assembling the results of such research in a permanent form; by Mr. Edward J. Galbally, who has directed the various publications of the Society with discretion and economy; by Mr. Joseph

M. Engel, who has supervised the finances, and by Mrs. W. J. Doyle, who has directed the care of the Society's Hall.

During the year just closed there has been an expansion of the facilities in the headquarters for storing and preserving the many books, papers, periodicals and newspapers the Society has gathered in the generation of its existence. Many of these publications were undergoing a deterioration that would have rendered them useless in a few years, through lack of binding and proper receptacles for storage. The task of their preservation has been the special charge of Dr. L. F. Flick, who has obtained funds other than the usual revenues of the Society for the expenses of classifying, arranging and binding the materials which long had been in chaos; and also for constructing numerous new shelves and stacks for storage purposes. The work accomplished in the year in this department while very great, is but a small part of that which is necessary to preserve the possessions of the Society. Every member should make an examination of this field of the Society's activities.

The Society has at last completed a work which it had long in mind, the publication of an Index to the American Catholic Historical Researches. This Index covers the contents of all issues of that magazine from July, 1884, to July, 1912, when the "Researches" was taken over by this Society from the founder and publisher, the late Martin I. J. Griffin. The Index was compiled by the historian's son, Dr. W. L. Griffin, who gave the Society the manuscript and the copyright. The Index is a volume of 320 pages and makes accessible the great number of historical papers amassed and published by a most diligent worker in the field of American history. This Index already has been placed in many libraries, public and private, and is justly looked upon as one of the most important achievements of this Society.

## RECEPTIONS

On January 3, 1916, the Society held a reception in the Society's Home in honor of His Excellency the Most Reverend John Bonzano, Papal Delegate.

On May 5, 1916, the Society held a reception and tea, with Miss Katherine Brégy as hostess, in honor of the tercentenary of the death of Shakespeare.

On November 16, 1916, the Society held a reception in the Society's home for one of its most active and distinguished members, and a former President, the Rt. Rev. P. R. McDevitt, Bishop of Harrisburg.

During the year the following new members were enrolled:

## HONORARY MEMBERS

His Grace the Most Reverend John J. Keane, Dubuque, Iowa.

His Excellency the Most Reverend John Bonzano, Papal Delegate.

## ACTIVE MEMBERS

Hon. W. T. Boyle	Rev. P. J. Clune
Rev. Cosmas Bruni	Rev. Maurice F. Cowl
Mr. Francis P. Campbell	Hon. Morris Dallett
Rt. Rev. Monsignor Michael J. Crane	Dr. Sylvester J. Deehan
Mr. H. A. N. Daily	Rev. Alvah Doran
Rev. James A. Dalton	Mr. John J. Hyland
Rev. E. Deham	Rev. Joseph Ratto
Miss Madeleine Glynn	Rev. Michael V. Reing
Rev. John Griffin, LL.D., C.S.Sp.	Miss Anna C. Schwoerer
Mr. Patrick Harding	Rev. J. T. Burke
Rev. Boniface Hennig	Rev. Charles M. Driscoll, O.S.A.
Mr. Joseph P. Kerrigan	Hon. H. Gilbert Cassidy
Mr. Cornelius McGillicuddy	Mr. M. J. Comerford
Mr. James A. Mundy	Miss Margaret M. Conway
Mr. William G. Torchiana	Mr. James J. Duffy
Mr. William D. Watson	Miss Bertha Horgan
Rev. William P. Masterson	Miss Anna V. Mulvey
Rt. Rev. Monsignor B. J. Mulligan	Mr. Alfred J. Murphy
Mrs. William D. Watson	Mr. John T. Murphy
Rev. Thomas J. Whelan	Mr. Richard Quinn
	Miss Mary M. White

Mr. F. J. Cummiskey	Mr. Charles Carpenter
Rev. John F. McQuade	Rev. J. B. McCloskey
Rev. E. F. X. Curran	Miss Mary O'Shea
Miss F. G. O'Brien	Mrs. Thomas J. Daly
Miss Rose M. Coll	Mrs. R. D. Burke
Rev. John M. Crosson	Mrs. William F. Harrity
Mr. Joseph F. Stuard	Mr. David H. Stroud
Rt. Rev. Monsignor F. J. McGovern	Mr. Carroll Fenerty
Rev. Joseph J. Hannigan	Dr. Elizabeth Hughes
Rev. M. J. McSorley	Miss M. A. Shedaker
Rev. Francis Trawniczek, C.M.	Michael J. Slattery

#### DEATHS

During the year the Society lost through death the following members:

Mr. Henry J. Thouron	Mr. James O'Sullivan
Rt. Rev. Monsignor James F. Trainor	Mr. Thomas J. Crumbie
Mr. F. X. Reuss	Rev. J. J. Carton
Mr. Thomas M. Mulry	Rev. James M. Williams
Miss Eliza Jenkins	Mrs. Richard P. White
Rt. Rev. S. S. Ortynsky, D.D.	Mr. Edward J. Aledo
Mr. Horace Haverstick	Hon. J. F. Daly
Mr. John McGlinn	Mr. John Hannan

#### LIFE MEMBERSHIP

Transfers to life memberships were as follows:

Mrs. Elizabeth S. Kite	Miss Anna T. Michel
Rev. Joseph L. Wolfe	Rt. Rev. P. R. McDevitt, D.D.
Mr. John J. McVey	Mr. John A. Flick
Rev. J. L. J. Kirlin	

Rev. Francis J. Hertkorn was elected to life membership in recognition of the historical relics he had donated to the Society.

With a view of disseminating information of the work of the Society and of enlisting further coöperation of Catholics not now on the membership rolls, the Board of Managers at a meeting on December 12, 1916, unanimously voted to recommend to the Society that the reports of the officers, and of the Library Committee, and such other

miscellaneous matters as the Board of Managers may consider advisable, be published in a hand-book.

Respectfully submitted,

P. A. KINSLEY,  
*Secretary.*

### REPORT OF TREASURER

#### STATEMENT OF RECEIPTS AND EXPENSES FOR THE YEAR ENDING NOVEMBER 30, 1916

##### RECEIPTS

Dues from active members .....	\$2055.00
Dues from contributing members .....	18.00
Dues from life members .....	250.00
	<hr/>
	\$2323.00

Advertisements in Records .....	\$817.63
Subscription to Records .....	483.95
Sale of Records .....	14.00
Sale of Researches .....	1.00
Subscriptions to Index .....	445.15
	<hr/>
	1761.73

Subscriptions to Binding Fund .....	\$318.50
Subscriptions to Special Library Fund .....	740.00
Subscription to Endowment Fund .....	15.00
Memorial Care Fund .....	87.04
Subscription to Mgr. Bonzano Reception ..	122.00
Sale of jewelry—legacy of Dr. de La Roche.	100.93
Donations .....	29.25
For copying names for Encyclopedia Press.	3.00
Entertainments .....	72.65
Binding one copy of Index .....	1.50
Refund of expressage on Records .....	6.11
Interest on bonds, Life Membership Fund..	45.00
Interest on bonds, Endowment Fund .....	190.00
Interest on deposits, General Fund .....	26.86
Interest on deposits, Life Membership Fund	29.88
Interest on deposits, Endowment Fund .....	5.83
Interest on deposits, Memorial Fund .....	14.60
	<hr/>
	1808.15
	\$5892.88

Balance, December 1, 1915, General Fund.....	699.53
Petty cash .....	8.63
	<hr/>
	\$6601.04

## EXPENSES

## Account of Committee on Hall:

Interest on mortgage .....	\$154.00
Water rent .....	8.00
Coal .....	90.00
Gas .....	9.00
Window shades .....	13.00
Ice .....	2.15
Repairs .....	66.58
Two chairs repaired .....	21.25
Framing pictures .....	7.25
Rent of piano .....	25.00
House furnishings .....	41.49
Cleaning .....	80.45
	\$518.17

## Account of Committee on Publication:

Printing Records and postage....	\$781.79
Wrappers for Records .....	11.33
Commission on advertisements...	75.45
Addressing wrappers .....	2.03
Revising Index of Researches....	100.00
	970.60

## Account of Committee on Historical Research:

MS. by Dr. Walsh for publication in Records .....	\$38.00
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## Account of Committee on Library:

Purchase of books and magazines	\$112.02
Binding 444 vols. of newspapers and magazines .....	498.75
Cardboard, glue, tape, etc. ....	92.92
Framing pictures .....	5.50
Photographing newspaper rooms	26.50
Building shelves and stacks....	235.00
	970.69

## Account of Secretary:

Printing, postage, stationery....	\$224.00
Commissions on new members ...	105.00
Telephone service .....	10.34
Federation of Catholic Societies..	7.50

Engrossing resolutions to Arch-	
bishop Prendergast on the occa-	
sion of his Jubilee .....	30.00
Salaries, Librarians, 6 months ..	550.00
Editor .....	150.00
Clerk .....	600.00
Assistants in library	
work .....	390.00
Wages of Janitor .....	204.00
Entertainments .....	54.54
Receptions .....	298.56
	2623.94
	\$5121.40
Transferred to Life Membership Fund .....	250.00
Transferred to Endowment Fund .....	15.00
Transferred to Memorial Care Fund .....	101.64
	\$5488.04
Balance General Fund, December 1, 1916..	\$1113.00
Life Membership Fund Account:	
Bond .....	\$1000.00
Deposit in Beneficial Saving Fund .....	300.00
	\$1300.00
Endowment Fund Account.	
Bonds .....	\$3900.00
Deposit in Beneficial Saving Fund .....	175.00
	\$4075.00
Memorial Care Fund .....	\$505.29

## ANNUAL REPORT OF THE COMMITTEE ON LIBRARY AND CABINET

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*Books purchased during the year:* Maryland Records, volumes 1 and 2; Athenase de Mexières of the Louisiana Texas Frontier, 2 volumes; John Kinsey, Chicago Pioneer; Commemoration of the Landing of the Pilgrims of Maryland, Enoch L. Lowe; Pioneer Laymen of North America, Campbell; Life of Father de Smet, Laveille; thirty-two numbers of Dawson's Historical Magazine; O'Hart's Irish Pedigrees; Life of the Rev. Richard Henley; Through South America's Southland, Zahm; Robert Louis Stevenson's Defense of Father Damien; Finotti, Bibliographica Catholica Americana with annotations by Martin I. J. Griffin; Franciscan Missions of the Southwest; History of the Catholic Church in New York, J. Talbot Smith; Hymns for the Use of the Catholic Church in the United States of America, Baltimore, 1807; The Devout Christian's Vade Mecum, M. Carey, 1811; Indian Wars of New England, Sylvester, three volumes; Broadside, Disastrous Calamity on Northern Pennsylvania Railroad, July 7th, 1856; Indian Prayer Song, Vetromille; Life of Bernal Diaz del Castillo, Cunningham Graham; Spanish Mission Churches of New Mexico, L. Bradford Prince; Folklore of Pennsylvania Germans; Reminiscences of Fifty Years in Texas, John J. Lynn; Andrew J. Shipman Memorial, Condé Pallen; Notes on a Tour through the Western Part of New York State.

*Books, pamphlets, relics, etc., added to the Library by gift and exchange:* Sixteen volumes of the American

Catholic Quarterly Review to complete our set, from Benjamin H. Whittaker; box of miscellaneous papers from library of St. Bede's Abbey, Peru, Illinois; photograph of the banquet given to Archbishop Mundelein, from Rt. Rev. Abbot Vincent Huber, O.S.B.; General Index to publications of the Canadian Institute, Toronto, from John Patterson; souvenir of Villa Maria Academy and some early copies of the Society's Records, souvenir of Bishop McDevitt's consecration, two copies American Catholic Historical Researches, two bound volumes of the Good Counsel Magazine and several unbound volumes to complete the Society's set, small anti-Catholic slip taken from lamp-post in Chestnut Hill, postcard pictures of churches, from Very Rev. Thomas C. Middleton, O.S.A.; A Plea for Peace, from Hon. Bourke Cockran; photographs of the jubilee ceremonies of Most Rev. E. F. Prendergast, from M. F. Hanson; photograph of the receiving committee at the Bonzano reception, Roman Catholic High School, twenty-fifth anniversary, set of souvenirs of Archbishop Prendergast's Jubilee, One Hundred Years with the State Fencibles, American Church History Seminar, 1915, Solemn Military Field Mass, League Island Navy Yard, May 23, 1915, gilt medal of the Cathedral of Philadelphia and two photographed copies of the resolutions presented by the Society to the Archbishop, annual report of the Seminary collection, 1914-15, genealogies of the Cassavant and Ravanal-Lalime families, from Rev. William J. Lallou; a silver and crystal ash-tray from the Alumnae of Mt. St. Joseph's, Emmitsburg; Annual Report of the Library of Congress, 1915; Catechism of the Council of Trent, Gallagher, 1833, from William J. Campbell; Church calendars, list of block collection of Church of Our Lady of Mercy, from Dr. W. L. J. Griffin; St. Agatha's Church reception to Right Rev. John E. Fitzmaurice, D.D., Church Dues Association of Our Mother of Sorrows Church, Lay Apos-

tolate, by Rt. Rev. Regis Canevin, *Alumni Register of St. Vincent's College*, Beatty, Pa., 1914, from F. X. Reuss; *Texas in the Middle Eighteenth Century*, H. E. Bolton, from the University of California; *American Catholic Who's Who*, from Miss Margaret Kuhl Kelly; *Life of Father de Smet*, E. Laveille, S.J., from the publishers; *Life of Father Nerinckx*, W. J. Howlett, from the author; engravings of Bishop Conwell and Rev. Dr. Moriarty, from Alfred J. Ball; sanctuary bell from the Mission at Bally, from Rev. Aloysius Scherf, Quakertown, Pa.; Sketches of Kentucky, Spalding, a number of copies of "Extension" and of the *American Historical Review*, from Dr. Lawrence F. Flick; *Fenelon's Works*, Chauteaubriand, St. Thomas Aquinas, Montesquieu, *Thoughts for All Times*, Vaughan, *Two and Two Make Four*, Bird S. Coler, *Catholic Science and Catholic Scientists*, Zahm, Stewart's *Philosophy* and Shenstone's *Works*, from J. Percy Keating; *Thatcher Collection of Incunabula*, from the Library of Congress; *Kansas Historical Collections*, from Kansas Historical Society; *Report of the New York State Museum*, from the Museum; *Minnesota Historical Collections*, from the Minnesota Historical Society; pictures of churches from Rev. Fathers Wm. J. Lallou, I. M. J. McGarvey and Rev. Dr. Murphy; Sketch of the *Life of Robert Walsh*, Jr., Consul General at Paris, together with picture, from J. F. Walsh, M.D.; picture of *Archbishop Ireland*, copies of the *Church Bulletin* of St. Vincent's Church, and the *Immaculate Conception Church*, Germantown, postal-cards of churches, from Miss Jane Campbell; *History of Gettysburg National Bank*, *History of St. Aloysius' School*, Littlestown, Pa., from William McSherry; *Salve Regina*, 1914-1915, from Rev. Bernard A. McKenna; *Report of the State Library*, Harrisburg; *Annual Magazine Subject Index*, from Boston Book Company; *Year Book of the Pennsylvania Society*; *Seventeenth Annual Report of the Penn-*

sylvania Federation of Historical Societies, 1915; Sixty-seventh Annual Report of the New York State Museum; Report of the New York State Library, 1913-14, from the Library; photographs of His Holiness Benedict XV and of Cardinal Mercier, zuchetto of Pope Pius X and a medal commemorating the twenty-fifth anniversary of Cardinal Rampolla's elevation to the Cardinalate, from Miss Mary K. Devine; Brownson's Essays, Pennsylvania at Gettysburg, Chipman, Register of Loyal Legion, Peter's Catholic Class Book, Christian Brothers' Hymn Book, Memorial History of Philadelphia, and complete set of official records of Union and Confederate navies, with some other books, from Mrs. Kervorkiz; photograph album containing priests' pictures, from Mr. John J. Campbell; Glories of Mary, with Archbishop Kenrick's autograph, from Mr. Thomas Roche; National Debt which Protestants Owe to their Brethren of the Roman Catholic Church, E. S. Riley, History of the Creation of Adams Co., Pa., Edward McPherson, Letters of Travel in Europe, Egypt and Palestine, Rev. Joseph A. Boll, from Wm. McSherry; facsimile letters from Pope Pius X and Cardinal Merry del Val, from Miss Bowen; The Catholic's Ready Answer, Rev. M. P. Hill, S.J., from the author; A Short History of the Catholic Church, Herman Wedower and Rev. M. J. McSorley, C.S.P., from B. Herder, for review; The Frontier Forts of Pennsylvania, volumes one and two and index to the sixth series Pennsylvania Archives, five volumes, from the State Librarian; the communication addressed to President Cleveland in 1896 on Armenian Complications, from John C. Havermayer; What Ought to be the World Standard of Right and Wrong, open letter to President Wilson, John C. Havermayer, from the author; The Building of the Nation, Nicholas M. Butler, Carnegie Endowment for International Peace, A. J. Shipman, Regent of the University of New York, memorial address by the Regents, 145th

annual banquet of the Society of the Friendly Sons of St. Patrick, 1916, Report of the Federation of Catholic Societies 1916, Tabernacle and Purgatory Societies 1916, Don Bosco Messenger 1916, Paraclete 1916, invitation to the laying of the corner-stone of the Misericordia Hospital, invitation to the consecration of Bishop McDevitt, from Ignatius J. Dohan; John Nicolet: Exercises at the Unveiling of the Tablet Commemorating the Discovery and Exploration of the Northwest, held on Mackinac Island, 1916, from Rt. Rev. Mgr. F. A. O'Brien; 29th and 30th Reports of the Bureau of American Ethnology, from the Smithsonian Institute; The Religious Question in Mexico, open letter to Mgr. Kelley, M. C. Rolland, Manifest Destiny, excerpts of speeches delivered by General Carranza, The Reconstruction Policy in Mexico, M. C. Rolland, The President's Mexican Policy, Franklin H. Lane, from Latin American News Association; The United States and the War, addresses by James M. Beck and Barr Ferree, from the Pennsylvania Society of New York; a number of Catholic newspapers from H. T. Lyon; Diamond Jubilee of Holy Trinity Church, Brooklyn, from Rev. F. M. Schneider; The Meaning of War and the Basis for Permanent Peace, Johnston, from the author; views of Belmont Abbey, North Carolina, souvenir of Benedictine Abbeys in the United States, from Father Thomas, O.S.B.; badge with portrait of Cardinal McCloskey, woven in silk, from Father Wastl; two packages of miscellaneous documents giving the British side of the present war, four pamphlets about the war giving the British side, Irish at the Front, Finances of the War, Britain and Germany, British official documents relating to the war, British Blockade, What it Means, How it Works, W. Stanhope Sprague, Mercy Workers of the War, Hon. Arthur Stanley, Conditions of Diet and Nutrition in the Internment Camp at Ruhleben, Correspondence with the United States Ambassador Re-

garding the Relief of Allied Territories in the Occupation of the Enemy, The Murder of Captain Fryat, Supplement to the London Gazette, July 21, 1916, Papers Relating to German Atrocities and Breaches of the Rules of War in 1915, The Manufacture of Munitions, Christopher Addison, Flying Submarine and Mine-sweeping, Note addressed to the United States regarding the examination of papers and letter mail, If There Were No Navies, Archibald Hurd, The Policy of National Instinct, M. T. Janesko, 1915, An Account of a Visit to Italy, Hon. H. H. Asquith, The Voice of Ireland, John Redmond, Recommendation of the economic conference of the Allies, 1916, The One Condition of Peace, Sir Edward Goshen, Poland Under the Germans, Color-blind Neutrality, William Archer, Chivalrous England, Andre de Bavier, The Reception of Wounded Prisoner Soldiers of Great Britain in Switzerland, A Note Addressed by His Majesty's Government to National Representatives in London, Why Mail Censorship is Vital to Great Britain, Robert Cecil, Brief Memorandum of the American Note Dealing with the Censorship of Mails, Maurice de Bunsen, The War: What is England Doing? Submarines and Zeppelins in Warfare, Archibald Hurd, Third Supplement to the London Gazette, 1916, Further Correspondence Respecting the Conditions of Diet and Nutrition at the Internment Camp at Ruhleben, British Staying Power, Lord Revelstoke's Views, How Long Will it Last? N. Y. Tribune, May 3, 1916, Correspondence Respecting Employment of British and German Prisoners of War in Britain and France, Britain's Share in the War, Sir Edward Cook, Reports of Visits of Inspection Made by U. S. Officials to Various Internment Camps of the United Kingdom, Collective Note Addressed to the Greek Government by the French, British and Russian Ministers, The British Empire at War, In the Ypres Salient, B. Wilson, Some Swedish Reflections in These Momentous Times.

Carl Ericson, *What is England Doing?* Alfred Noyes, *Correspondence with the Swedish Minister on the Subject of the Detention by the Swedish Government of the British Transport*, J. Sax on Mills, *The Future of India*, Sir S. P. Sinha, *Further Correspondence with the U. S. Ambassador Respecting the Treatment of the British Prisoners of War and Interned Civilians in Germany*, The United States and the War, Gilbert Murray, 1916, *Correspondence Respecting the Relief of Allied Territories in Occupation of the Enemy*, 1916, *Blacklist and Blockade*, Robert Cecil, 1916, *The Verdict of India*, Sir Mancherjee, M. Brownaggree, *the Jutland Battle*, 1916, *Two Years of War, the Battle of Jutland*, John Buchan, *the Press Censorship*, Sir Edward Cook, *To Belgium*, London, 1916, *Belgian Independence Day*, M. Hymans, *To Neutral Peace-Lovers*, William Archer, *After Two Years*, 1916, *England's Effort*, Mrs. Humphry Ward, *From Dartmouth to the Dardanelles*, *Why Britain is in the War and What She Hopes from the Future*, Viscount Grey, *Further Correspondence Respecting the Proposed Release of Civilians Interned in the British and German Empires*, from Sir Gilbert Parker.

*The following volumes have been bound during the year:* Cramoisy Press, John Gilmary Shea, 7 volumes; *History of the Catholic Church in New England*, 2 volumes; *Catholic University Bulletin*, 3 volumes; *St. Mary's Church pamphlets*, 2 volumes; *Acta et Dicta*, 3 volumes; *catechisms*, 1 volume; *Jesuits*, Ravignan, 1 volume; *Catholic Standard*, 1 volume; *Catholic Standard and Times*, 5 volumes; *America*, 2 volumes; *Maryland Historical Magazine*, 2 volumes; *Catholic World*, 2 volumes; *Ecclesiastical Review*, 1 volume; *Ave Maria*, 1 volume; *Maine Catholic Historical Magazine*, 4 volumes; *Catholic Historical Review*, 1 volume; *Washington Historical Quarterly*, 6 vol-

umes; Texas State Historical Quarterly, 9 volumes; Griffin's I. C. B. U. Journal, 8 volumes; Catholic Mirror, 4 volumes; Finotti's *Bibliographica Catholica Americana*, 1 volume; Catholic Columbian, 1 volume; Catholic Citizen of Milwaukee, 3 volumes; Catholic Citizen of Chelsea, 1 volume; Catholic Advance, 1 volume; Catholic Sun, 2 volumes; Catholic Register, 1 volume; Catholic Telegraph, 1 volume; Catholic Tribune, 1 volume; Catholic Universe, 1 volume; The Citizen, 1 volume; Columbian, 11 volumes; Catholic Review, 2 volumes; Pittsburgh Catholic, 1 volume; Pittsburgh Observer, 2 volumes; Inter-Mountain Catholic, 1 volume; Republic, 3 volumes; Southern Messenger, 1 volume; Home Journal and News, 1 volume; St. Anthony's Messenger, 3 volumes; South Carolina Historical and Genealogical Magazine, 4 volumes; Bulletin de la Real Academia de la Histor, 4 volumes; St. Mary's Chimes, 3 volumes; Agnetian Monthly, 3 volumes; La Nouvelle France, 3 volumes; The Penn Germania, 2 volumes; The New Jersey Historical Society Proceedings, 2 volumes; New York Genealogical and Biographical Record, 3 volumes; Annals of Our Lady of Victory, 6 volumes; Essex Institute Historical Collections, 4 volumes; the Missionary, 3 volumes; The Queen's Work, 1 volume; Extension Magazine, 1 volume; Southwestern Historical Quarterly, 2 volumes; Missouri Historical Review, 3 volumes; Manhattan Quarterly, 4 volumes; the Leader, 1 volume; the Dial, 2 volumes; Armen Seelen Freund, 3 volumes; Mt. Angel Magazine, 3 volumes; Catholic Educational Review, 1 volume; American Antiquarian Society, 4 volumes; American Historical Review, 8 volumes; Iowa Journal of History and Politics, 2 volumes; Abbey Student, 4 volumes; Common Cause, 2 volumes; Catholic World, 1 volume; Maryland Historical Magazine, 1 volume; Marquette University Journal, 5 volumes; Lancaster County Historical Society Papers, 4 volumes; U. S. Catholic His-

torical Records and Studies, 2 volumes; St. Joseph's Provincial Seminary, 1 volume; Fortnightly Review, 1 volume; Texas State Historical Quarterly, 1 volume; Ohio State Archives and Historical Quarterly, 2 volumes; Dominicana, 4 volumes; Rosary Magazine, 2 volumes; American Celt, 1 volume; Carmelite Review, 3 volumes; Catholic Directory, 1915, 1 volume; Catholic Educational Review, 9 volumes; Catholic News, 2 volumes; Catholic Sentinel, 1 volume; Catholic Universe, 2 volumes; Catholic Record, 1 volume; Catholic Citizen, 1 volume; Catholic Columbian Record, 1 volume; C. T. A. News, 3 volumes; Church News, 1 volume; Globe, 1 volume; Illustrated Catholic American, 6 volumes; McGee's Illustrated Catholic Weekly, 5 volumes; Michigan Catholic, 1 volume; Mosher's Magazine, 1 volume; Morning Star, 1 volume; New World, 5 volumes; Ohio Weisenfreund, 9 volumes; Pittsburgh Observer, 1 volume; Pennsylvania Magazine, 5 volumes; Republic, 1 volume; Sodalist, 2 volumes; Southern Messenger, 1 volume; Tidings, 5 volumes; Toledo Record, 1 volume; Washington Catholic, 1 volume; Western Watchman, 7 volumes; current volumes, 1915: of the Catholic Standard and Times, Baltimore Catholic Review, Milwaukee Catholic Citizen, Milwaukee Columbian, Cincinnati Catholic Telegraph, Cleveland Catholic Universe, Toledo Record, Columbian Catholic, Ohio Weisenfreund, Brooklyn Tablet, Catholic News, Freeman's Journal, Syracuse Catholic Sun, Buffalo Catholic Union and Times, Pittsburgh Catholic, Pittsburgh Observer, Los Angeles Tidings, Catholic Herald, San Francisco Leader, San Francisco Monitor, Catholic Sentinel, Boston Republic, Boston Pilot, Boston Sacred Heart Review, Hartford Catholic Transcript, Providence Visitor, Chicago New World, Michigan Catholic, New Orleans Morning Star, Louisville Record, Denver Catholic Register, Indiana Catholic, Catholic Bulletin, Minnesota, Our Sunday Visitor, Inter-

Mountain Catholic, Kansas Catholic Advance, Texas Southern Messenger, Missouri Catholic Tribune, Missouri Western Watchman, Missouri Church Progress, Irish World, Irish Standard, Newark Monitor, Canada Catholic Register, Canadian Extension, London Tablet; also volume 1 of the Catholic Standard, Philadelphia; Philadelphia Parochial Schools Reports, six volumes; Catholic Fortnightly Review, 5 volumes; The Month, 2 volumes; odd numbers of Catholic Instructor from 1851 to 1856; 16 volumes of the American Catholic Quarterly Review.

During the year much of the material in the library of the Society which has been in a chaotic condition has been put in order. Many volumes of Catholic newspapers and magazines have been arranged and a memorandum has been made of the missing numbers. As soon as these numbers can be properly indexed they will be advertised for. If any of our members have stray numbers of Catholic magazines and newspapers they will do a great service to the Society by sending them to the library. Material of this kind if sent to the Society will be carefully arranged; what is of use to the Society will be used and what is left will be sent to other libraries where it will be appreciated. Catholic leaflets and Catholic pamphlets also have been put in order. These will ultimately be bound in such a way as to make them easily accessible for reference. Members of the Society will confer a favor upon the Society by sending Catholic leaflets and Catholic pamphlets which may be lying around in their store-rooms to the library of the Society.

Newspaper shelves have been built in two of the rooms of the Society's home during the current year. These shelves will accommodate in an orderly way most of the files of Catholic newspapers now in the library. More shelves will have to be built in the near future.

During the current year a special library fund has been subscribed by the following members in the amount of fifty dollars each: Most Reverend Edmond F. Prendergast, Magnus H. Brown, Wm. T. Denegre, Mrs. Robert W. Lesley, Henry Burke, Jr., H. G. Drueding, Herman G. Vetterlein, Samuel Castner, Jr., Franklin S. Horn, Sir James J. Ryan, James M. Willcox, Michael J. Ryan, Anthony A. Hirst, Dr. I. P. Strittmatter, Dr. Lawrence F. Flick, Michael Murphy, and Edward J. Du Mée. The subscribers have agreed to contribute this amount annually during their pleasure until the library has been put in complete working order. It would be most desirable if other members of the Society who can afford to do so would put their names down on this subscription list. The Society needs much more money for making the library a working, useful library than its income provides. Members of the Society who cannot afford to put their names down on this subscription list could help by bringing new members into the Society, thus increasing the revenue of the Society.

The position of librarian again became vacant during the current year and has not yet been filled. The Library Committee has recommended that it should not be filled until the loose material in the possession of the Society be put into some kind of order. This is done by young women who have no special training for library work but who are capable of assorting the material and putting it in order. It has been practically impossible to retain a librarian in the present condition of the library, and hence it has been deemed advisable first to put the library in fair condition before again attempting to fill the position of librarian.

During the current year the library has been consulted by one hundred and twenty-seven people for investigating purposes. Information has also been gathered for non-

residents by the librarian or the clerk and has been forwarded to them. The hall of the library has been loaned free of charge thirty-three times to Catholic organizations in Philadelphia engaged in charitable and philanthropic work.

Old jewelry which had been bequeathed to the Society and which had no historical value has been sold during the year at a net return of \$100.93. The money obtained in this way has been turned into the general fund of the Society.

An appeal has again been made during the current year to all members of the Society for contributions to the binding fund. In response to this appeal \$318.50 has come in. There was left over at the end of last year from last year's appeal, \$476.70. There has been available, therefore, for binding purposes, \$795.20. The greater part of this has been paid out during the year, and as there are many volumes yet to be bound it will become necessary to send out again an appeal early in the new year.

Exchanges have been arranged during the year between our Society and the Minnesota Historical Society, the Belmont Abbey College publications, Benziger's Magazine, and the Madonna Bulletin.

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When, in the month of January, 1899, a cablegram from Rome announced the appointment as Bishop of Harrisburg of the Rev. John W. Shanahan, pastor of Our Mother of Sorrows Church, Philadelphia, the news was hailed with satisfaction by the older clergy of the diocese, most of whom had labored under and greatly esteemed the first Bishop of the See (1868-1886), the Right Rev. J. F. Shanahan, elder brother of the new Bishop-elect.

Established in 1868, the diocese of Harrisburg had received a superabundance of territory but few subjects; in an area almost as large as Belgium Bishop Jeremiah F. Shanahan had found less than twenty-five thousand Catholics, scattered among a non-Catholic population of half a million. Nor was this great numerical disproportion the only circumstance in an obviously difficult situation which did not encourage optimism. For, to begin with, Central Pennsylvania has never been an easy soil for the seed of Catholicism to penetrate. Perhaps the chief reason for this is the fact that most of the fertile lands of this portion of William Penn's heritage have been since colonial times occupied by the descendants of German Protestant peasant immigrants, who, with ardent faith, maintained, as an essential article of their creed, that the Pope was beyond question Anti-Christ. Even

at the present day, despite that brilliant luminary, the little red school, similar convictions are rather in vogue among us, as the following anecdote abundantly demonstrates.

A few years ago a Catholic religious community secured a commodious house for an establishment, just outside the boundary line of a charmingly located town in this portion of the Commonwealth. Some weeks after the pioneer fathers took up their residence in their new home a good woman of the peculiar head-dress people, after transacting business in the nearest market town, related to an acquaintance the tale of a great calamity that had just befallen the beloved borough from which she hailed. Inquiry as to the nature of the trouble brought forth the information that some Catholic priests had lately come to E. . . whose pious, simple-minded inhabitants were now vainly searching their minds and hearts for an explanation of so grave an indication of the divine displeasure.

If such a condition can exist in 1916 one can imagine what the first Bishop of Harrisburg had to encounter, in the way of prejudice, in remote '68. Yet, it is the unanimous testimony of all in his diocese who enjoyed the honor of his acquaintance, that wherever Bishop Jeremiah Shanahan appeared bigotry disappeared, so great was the charm of his gentle, scholarly personality.

Had the work of the first Bishop been largely restricted to preparing the ground, by the removal of unreasonable bias against the religion he represented, this alone would have been, in the circumstances, no ordinary achievement. But his notable success in this regard he considered as merely incidental; his real work may be judged from the following summary of the facts of his episcopate. In 1868 the newly formed see of Harrisburg consisted of a score of parishes, attended by twenty-two

priests, with seven small schools; eighteen years later, at the date of Bishop Shanahan's death, the diocese had thirty-seven parishes, fifty-one priests, and twenty-nine parish schools, with an attendance of four thousand children.

The remarkable progress thus achieved in less than two decades, and in circumstances not the most favorable, continued under Bishop McGovern (1888-1898), who during the ten years of his administration, devoted his efforts mainly to the consolidation of the work begun by his predecessor. Thus, in this period seven new and handsome churches were built, six parishes were created, and four missions received resident pastors.

Such was the extent of the growth of the diocese in the first thirty years of its existence. When the second Bishop Shanahan, a few days after his consecration (May 1, 1899), came to Harrisburg, to him the time seemed to have arrived for new developments and in various directions. But, as a preliminary, the new Ordinary had of course to get his proper orientation. To this end he began an informal visitation of his diocese, the thorough character of which, nevertheless, was usually brought home to pastors, later on, by means of letters calling their attention to a dozen or two improvements the Bishop would like to see carried out in their respective churches, with the least possible delay. Nothing escaped his apparently benign glance, as he inspected the parish premises, from the sacristy pincushion to the altar boys' shoes; from the tabernacle key to the forgotten dust in the most obscure corner of the church; from the confessional stole, often an interesting relic of a forgotten founder, to the oil stocks that should be, and sometimes were not, in a conspicuous ambry in the sanctuary. To some of us, with large dreams of the big reforms we were eager to achieve, the Bishop's minute attention to

the small things of the house of God was cause of surprise, if not, occasionally, of an even warmer feeling. Nevertheless, the Bishop persisted in, as he would say, "worrying" us about what youthful reformers on the grand scale were disposed to regard as trifles, until, eventually, we not only admitted he was right, but many developed a like particularity on their own account.

But the Bishop's attention, after all, we soon learned, was far from being occupied exclusively with the minor duties of his office. For, within a year after his coming, his plans of expansion began to unfold, much to the consternation of the ultra-conservatives. The strong feeling of this prudent class was, indeed, natural enough; for, of the parishes of the diocese many are small and isolated, and even the very largest among them, in 1899, were far inferior in numbers to the average city parish. One consequence of these local circumstances was that elderly men were timid about launching out into the depths. These had never been in a position to see church growth on the great scale, and, consequently, well-meaning as they were, they considered their prudence a far more precious treasure than what, perhaps, some among them very conscientiously thought the Bishop's rashness. But here let there be no misunderstanding. To Bishop Shanahan's projects the diocese never offered the smallest real opposition; the most that can be said is, as stated, that here and there fears were, for a time, entertained as to the outcome of his plans of expansion. But, once his ideas began to assume form as actualities, and without the least financial danger, then the chorus of approval became universal. Thus, perhaps the greatest achievement of Bishop Shanahan was to draw away forever his clergy from the provincial viewpoint, and to substitute in its place the metropolitan outlook. He showed his priests how to estimate their

own powers, their own resources, as a diocesan unit of no mean order in the Catholicism of Pennsylvania.

The three great projects which, from the beginning of his episcopate, Bishop Shanahan, with God's help, determined to carry through were the erection of a cathedral, and the creation of two orphanages, wherein the poor and neglected of both sexes should find the home, the care, which circumstances denied them. Yet, even before he could seriously commence to think of bringing his ideas to the point of realization the preliminary work to be done was simply enormous. For instance, as regards the cathedral—when the Bishop arrived in the Capital City he found there, among a population of fifty thousand, just three thousand Catholics, in two small churches, both heavily burdened with debt. For various causes, also, the relations of Catholics with non-Catholics were none too friendly, and the Catholics themselves were plainly discouraged.

Here was a condition that might damp the ardor of the average person, but not of Bishop Shanahan. Beginning at once in the most vigorous style he, with his aides, whom he speedily inoculated with his own enthusiasm, undertook to raise the spiritual standard of Harrisburg Catholicism, and, at the same time, to clear away the material burdens that seemed to have had on his people so depressing an influence. The former object reached the climax of its attainment in the fall of 1899, when a splendid mission, conducted by the Rev. Xavier Sutton, C. P., whose name is still remembered with affection in Harrisburg, instilled new spiritual life into the entire Catholic community. Nor were the good results of this famous mission confined to Catholics alone; a week's lectures to non-Catholics at the close brought into the church more than fifty converts.

While this fine work was being done in the higher sphere the clergy were also busy in the department of the temporal. Debt began to disappear with remarkable celerity, and at the same time a Catholic mentality was being developed which henceforth, in Harrisburg, was to regard the material adjuncts of religion as merely incidental. According to this attitude church debt must sometimes be contracted and always paid; but the less it is allowed to preoccupy the mind of a Christian man or woman the better. The real object of religion is so immeasurably high that the question of its lower needs should quickly be disposed of, thus allowing precious time to be devoted to what is of paramount importance.

The immediate results of a year's work of this character in the city of Harrisburg may be summed up as follows: Two new parishes were formed, in the eastern and southern sections of the city; a mission, with a parochial school, was established in the northern section; a new spirit took possession of the Catholic population; and, last, but not of least moment, the non-Catholic public began to look upon Bishop Shanahan and all his works with the greatest esteem. True, a certain element, just then, endeavored to fan the embers of a dying bigotry. That first year, in addition to what has been described, saw the frantic efforts, in the form of three courses of anti-Catholic lectures, of the narrow sectary to stem the tide. But these exertions, worthy of a better object, ended in a pitiable fiasco, on the nature of which, at this date, a charitable silence had best be observed.

The success of the non-Catholic mission in Harrisburg suggested the idea of a series of similar missions in every parish, and even in places where there were no churches, in the diocese, and this work, with most commendable zeal, was carried out by Father Sutton in the course of the following year. At the same time other cities and

towns of the Bishop's jurisdiction were following the lead of Harrisburg, and parochial expansion became the universal watchword.

While the way was thus being prepared for the building of a cathedral, at the same time it must not be supposed that the Bishop had lost sight of the other special works, of a diocesan character, which he particularly desired to effect, namely, the erection of homes for orphan children. On the contrary, as early as the year 1901, he was able to provide a commodious home for orphan girls. From the early part of the first Bishop's administration the diocese had owned in Harrisburg a valuable property, finely located on an eminence overlooking the Capital City and the beautiful Susquehanna River. Here Bishop Jeremiah Shanahan had established an ecclesiastical seminary, but lack of means, after a few years, brought this project to an end, and from the time of the first Bishop's demise Sylvan Heights had served as an episcopal residence. But the second Bishop Shanahan, finding the manor house on the property too spacious for his needs, came to the resolution to transform the structure into an orphanage. The only thing he needed to carry out this purpose was funds, but the one matter about which the third Bishop of Harrisburg never worried was money. For the mammon of iniquity he personally cared nothing—when he died less than four hundred dollars, more than half of which had just come in, was found in bank to his credit. This indifference to the root of all evil does not mean that the Bishop did not realize that money has its legitimate uses; on the contrary, he so well knew how much good could be done with it that he expended his own as fast as it came to hand. And he expected others, if not to go quite so far, at least to make real sacrifices of respectable portions of their worldly possessions, for the com-

mon cause. Neither did his diocesans, both lay and clerical, disappoint in this regard his high expectations: in a few months after his appeal for the wherewith to remodel Sylvan Heights, and to pay off the large debt on the property, the means for both purposes was at hand, and a well-equipped orphanage, capable of accommodating eighty children, was opened, November 21, 1901. Subsequently a wing was added which greatly increased the accommodation, but, unfortunately, in December, 1915, two months before the Bishop's death, and to his great grief, the main building was destroyed by fire. But, never losing courage, he at once had plans drawn for its reconstruction as a fireproof edifice, and the last official act of his life, while he lay on what proved to be his deathbed, was to give directions for the contract to be signed. That the spirit which he infused into his see has not departed with his personality is shown by the fact that when the new Sylvan Heights is again completed at a cost of \$40,000.00—more than twice the insurance on the old structure—ninety per cent of this amount shall have been paid.

After five years of arduous labor the time arrived for carrying into effect another article of Bishop Shanahan's initial program: the erection of a cathedral. During this period the debt on the pro-cathedral had been paid off, and, March 17, 1904, ground was broken for the proposed structure with, in the treasury—just nothing. In a little over three years a fine renaissance edifice took the place of the original St. Patrick's church, dedicated, October 21, 1827, by Bishop Conwell. The new cathedral was dedicated with the usual solemnities, May 16, 1907, and, although, for the resources of the diocese, it cost the considerable sum of \$185,000, a hundred thousand of this amount had, in three years, been raised by the united efforts of the Bishop, the diocese and the

cathedral parish. It need only be added that in the intervening years, to the time of Bishop Shanahan's death, more than three-fourths of the remaining indebtedness has disappeared.

The cathedral completed, there were among us not a few who now hoped for a little breathing space, both to recuperate from strenuous toil and to contemplate with a certain degree of satisfaction what had been achieved in the previous eight years. But Bishop Shanahan had no intention, just yet, of resting on his oars. For, even before the cathedral was finished, he was already at work to provide a home for boys, and the first large gift for this object, according to his ledger, was received on the feast of Our Lady's Assumption, 1906. Those who knew him will best understand his profound satisfaction and gratitude to the Mother of God, under whose tender patronage, after that of her Divine Son, he loved to work, at the favorable omen. From that time to the day of his death, ten years later, Paradise Protectory for Boys was the Bishop's constant preoccupation. Erected on a large farm which the diocese had long owned, in one of the fairest portions of the State, the structure of the Protectory, and its equipment, cost a little over a hundred thousand dollars, exactly nine tenths of which had been raised by its founder when God called him to his reward.

In the seventeen years of his administration Bishop Shanahan created twenty new parishes and gave to seven missions resident pastors, thus increasing the number of parishes in the diocese by more than a third. He was a firm believer in the policy of establishing churches in all localities where a sufficient number of people was present to justify their erection. It was, of course, sometimes difficult to persuade, for example, the pastor of a comparatively small parish, that it would be for the

good of religion to deplete still further his resources. But the Bishop was an adept at convincing men against their will, and, after his experiments in a few instances had succeeded, thereafter in this regard he experienced no difficulties.

Nor were any of the parishes thus erected mere ephemeral creations which do not justify their existence. It may readily be admitted that some of them, at the outset, had had their share of troubles. In many cases they were formed for congregations small in size, and none too hopeful. But the Bishop had a genius for selecting the right type of pastor for a particular task, and rarely was his judgment at fault. In his view seniority without efficiency had no meaning, and efficiency without the spirit of personal sacrifice he looked upon askance. The plan he followed, in matters of this order, ordinarily was to appoint the pastor he thought best adapted to carry through a difficult enterprise, his choice usually falling on some young priest who had given indications that he possessed the requisite qualifications. The youthful rector of the potential parish was then given instructions, and proceeded with the usual preliminaries—purchase of property, temporary chapel and the like. But, until he had thoroughly proved himself, no act of importance of the, as yet, inexperienced shepherd of souls escaped the attention of his superior. This does not mean, however, that the pastor was allowed no initiative; on the contrary, he was expected to show initiative. What the Bishop did was to take the pains to ascertain whether the initiative was of the right or the wrong character. Should it prove to be of the former kind, and be combined with the amount of energy needed to carry the work assigned to a successful issue—then the young priest's reputation was made. Henceforth he joined the ranks of the picked men of the diocese who

had "made good." But, on the contrary, should, by exception, the choice have proved to be not of the best; if, for example, the first annual report showed that the pastor had drawn his full salary—Bishop Shanahan never expected the incumbent of a new parish to get more than a bare living—and paid little or nothing on the church debt, then the person concerned was likely at the earliest opportunity to find himself enjoying the rural scenery for which Central Pennsylvania is remarkable, and ever afterwards a pronounced advocate of the superior claims of seniority.

Such was Bishop Shanahan's general method of administration. How intense the interest he took in the affairs of even the smallest parish of the diocese only those in daily association with him were in a position to know. It would probably surprise many of his clergy to learn how much their early careers preoccupied their Ordinary; how many Masses he offered for them, how many rosaries, how many candles he burned before the Blessed Sacrament—all with the humble petition that God might bless their work.

One of the problems, twenty years ago, constantly before the bishops of the great industrial Commonwealth of Pennsylvania, was what was familiarly spoken of as the "foreign" question. In addition to native-born Americans, for instance, the diocese of Harrisburg has within its borders numerous representatives of the following peoples, each nationality speaking a different tongue: Irish, Germans, Italians, Kreiners, Croatians, Slovaks, Catholic Roumanians from Hungary, Magyars, Ruthenians, Poles and Lithuanians. It is scarcely necessary to say that, merely to provide priests for these modern counterparts of the Parthians and Medes and Elamites, is a task of no ordinary difficulty. True, as a rule, priests, in greater or less proportion to the num-

ber of immigrants, follow their people to the United States, to look after their spiritual welfare. But the trouble was, two decades ago, these worthy clerics often followed so rapidly that they found time to stay in no one place long enough to be of any particular value. Their love of the United States, in those days, was of a nature so expansive that they seemed desirous of exploring its remotest corners within the shortest possible time; they were the original protagonists of the slogan, "See America First." But, of course, while in itself a quality more or less praiseworthy, this clerical *wanderlust* did not at all make for episcopal peace of mind. A prelate, for instance, who after six months of negotiation, had at length secured a pastor for a "foreign" parish might pardonably feel a little annoyed when, at 2 a. m., Saturday morning, he received a "special delivery" informing him that the good father wished to depart for another parish a thousand miles away, and asking that a letter be at once sent him by return special delivery.

After enduring the average share of worries from this source Bishop Shanahan seriously grappled with the question, and found for it a solution which has stood the test of time. In the first place the Bishop made arrangements with two religious orders to take over permanently several of the most important non-English-speaking parishes of the diocese, and with results the most satisfactory. For the other parishes he began to educate young priests of the various nationalities who, bound to the diocese, and after a preliminary training in American parishes, have admirably met the needs of the polyglot populations of industrial Pennsylvania.

The foregoing is but a faint outline of the work for religion accomplished during on episcopate of seventeen years by the late Bishop of Harrisburg. Considering the resources at his disposal—for of his diocesans not

more than forty thousand contributed to the realization of his plans anything worthy of moment—what he accomplished was little short of marvelous. Nor, in the strictly spiritual sphere, was his influence less felt than in the more obvious acts of external administration. His letters to his priests and people are filled with the deep piety which animated his own daily life; his priests, in particular, will recall, at the semi-annual clerical conferences, his constant insistence on the absolute need of personal sanctity in the Ambassadors of Christ. And all who, on those occasions, had the privilege of hearing his exhortations well knew that the Bishop asked of them nothing in the way of effort towards spiritual advancement which he himself had not already, and successfully, employed.

His relations with the general public also were not a little remarkable. To esteem a "business man" is a common American characteristic; in this regard Bishop Shanahan satisfied the highest ideal and was respected accordingly. In matters financial he was at the same time bold and cautious, two qualities that, at first sight, seem contradictory, and yet, in him, were not. The explanation is, however, simple enough. Before undertaking any work of importance it was his custom carefully to weigh in the balance all the pros and cons; if he decided that the former outweighed the latter, then, with God's blessing, he plunged fearlessly into the unknown.

After a few years, observation of his rule even the least heedful began to apprehend that the third Bishop of Harrisburg possessed executive qualities of the first order. One outcome of this general conviction was that he soon enjoyed a reputation for financial ability far beyond the circle with which he was accustomed to have immediate business relations. An amusing incident, which occurred about a year before his death, will serve

to show just how far this good repute among "those without" extended. On a certain day the Bishop was returning by rail from one of his frequent excursions through the diocese when, as was his wont, entering familiarly into conversation with a fellow traveler, this gentleman volunteered the information that he was a farmer, who lived in some isolated place, far from the turmoil of village life. Then inquiring what his companion did for a living, the farmer was told that he had charge of some clergymen and was known as Bishop Shanahan. "Oh, yes," said the farmer. "I've heard of you. Aren't you the man that gets so much money for your churches?"

This introduces another phase of Bishop Shanahan's life: he was a perfect *Peregrinus Apostolicus*. Early in his episcopal career he made the suggestion at a conference to "never write" but to "send a man." Immediately the clergy began to put this advice into effect, greatly to the advantage of the railroads. But soon their enthusiasm for a good principle began to wane, for the excellent reason that the Bishop himself so well lived up to it that they rarely were able to find him at home. In fact they were much more likely to find him at *their* homes, quietly looking around and thus procuring abundant material for one of his inimitable pastoral letters—to individuals.

In the course of his "journeyings often," being of a genial turn of mind, and possessed of a dry sense of humor, the Bishop was accustomed to meet on friendly terms all manner of curious acquaintances. His mind was a ready reference work on trains and trainmen. Yet, while familiar with the latter, he never forgot quietly to maintain the dignity of his office, nor did he allow others, when necessary, to be unmindful of it. Among the Catholic laity of the diocese his acquaintance was

legion. In the course of his numerous personal appeals for the cathedral and the orphanages he had called upon so many that he was everywhere a familiar figure; the only question asked at sight of him in any quarter of the diocese was: "I wonder what the Bishop is collecting for now?"

Thus passed away seventeen years of a career which was a model of kindly aggressiveness, in the greatest cause to which a man may devote his life. The diocese which was the fortunate domain of his labors is the best witness to the fact that the harvest of his episcopate has been abundant, in a degree far beyond the average. He was an illustrious example of the finest type of Catholic Bishop, such as American conditions demand. For, in this great republic of the United States, in which the Church grows with the celerity of Jonah's gourd, to be successful, Bishops—and the same holds good of priests in their more limited sphere—must possess much more than the ordinary capacity as men of affairs; and, if their achievements are to be really worth while, their lives, at the same time, must reveal the existence of a profound faith, animated by Christain charity, without which mere material works are void of serious meaning. This combination, admittedly difficult to find, existed in a high degree of perfection in the person of the late Right Reverend John W. Shanahan, third Bishop of Harrisburg.

## THE HOME OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY

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BY MISS JANE CAMPBELL

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Although the home of the American Catholic Historical Society at 715 Spruce Street, Philadelphia, lacks but a few years of being one hundred years old, yet in its long life it has had but few occupants. It is a commodious and well-built house of a style popular in the first quarter of the nineteenth century—mastic front, iron railings on the handsome double front-door steps, good woodwork within, and, in the upper corners of the doors, the little rosettes which were always the sign of houses of the better sort.

The early history of the house was communicated to the Society by a descendant of the first owner and occupant—Whitton Evens. The following is the account, which is an extract from the Autobiography of John West Nevins.

“Among my schoolmates were three of my first cousins, George and Whitton Evens and Duplessis West; the two former, sons of my mother’s sister, who married Whitton Evens, long the richest and most prominent of Philadelphia India merchants. The latter (Duplessis), offspring of John West of New Orleans (my Mother’s brother) and Adelaide Duplessis, of a noted French family.

“Whitton Evens built for himself in those days the house on Spruce Street, afterwards occupied by Nicholas

Biddle. Mr. Evens was the *Antonio* of Philadelphia then, and had many argosies with portly sail tossing on the ocean. In the noted ship *New Jersey*, constructed under his supervision, he had brought from the East Indies the well-known elephant Columbus, whose stuffed remains were afterwards one of the wonders of Peale's Museum. I have had many a ride on the back of that huge pet in the extensive grounds of the Evens' domicile. A Hindoo attendant took charge of Columbus, whose consumption of hay was something fabulous. An Eastern tortoise of vast dimensions also inhabited, and added to the attractions of, the garden. The elder Evens met the fate of so many great merchants. After many losses he gave up all his property to his creditors and retired to a small cottage in Mantua Village, where he died of a broken heart." "Died in Mantua Village on Friday Evening, at half past five-o'clock, Whitton Evens, late merchant of the city, November 7th, 1828." The Whitton Evens who was a playmate of the writer of the autobiography died in 1861.

The house at 715 Spruce street was built in 1821. The ground now occupied by the house next on the East was part of the Evens' garden, and it was here that "Columbus roamed at will." One of the neighbors of Whitton Evens was Dr. Benjamin Horner Coates, who resided for many years at the N. W. corner of 7th and Spruce streets. One of the descendants of Whitton Evens was Jane Horner Evens, who died young.

Peale's Museum, of which the stuffed Columbus became an attraction, was the popular place of amusement in Philadelphia for some thirty years. It had been commenced in 1784 by Charles Wilson Peale, one of the noted family of painters. In an account of it published in an old Philadelphia guide-book, it is described in these glowing terms: "The whole of the intellectual and

pecuniary resources of the late Charles Wilson Peale were devoted with unceasing ardor to the accomplishment of the design of conveying instruction and amusement to his fellow citizens, and of advancing the interests of religion and morality, by the arrangement and display of the works of nature and art. The doors of the Museum have been closed against the profligate and indecent; it has been preserved with scrupulous fidelity as a place where the virtuous and refined of society could meet to enjoy such pleasures as can be tasted by the virtuous and refined alone." At this time the Museum was domiciled in the Arcade on Chestnut street near Sixth street.

After Whitton Evens moved from his Spruce street house, which was then numbered 215—houses being numbered consecutively from the Delaware River westward, irrespective of the cross streets—the next occupant was Nicholas Biddle, the well-known financier and banker. He seems to have taken up his residence in it in 1828 or 1829, and probably remained therein until about the time he resigned from the Presidency of the United States Bank in 1839.

During the sojourn of the Biddles the house was the scene of many brilliant social festivities, for Mrs. Biddle, daughter of a Philadelphia merchant, John Craig, was one of the leaders of fashionable Philadelphia society. Nicholas Biddle's name is indelibly linked with the downfall of the Second Bank of the United States, and the righteous and successful war waged against its dangerous and overweening money power by President Andrew Jackson. Mr. Biddle died in 1844 at Andalusia, that beautiful place on the Delaware river which had been inherited by his wife.

Caspar Souder, in his History of Chestnut Street, states that after Nicholas Biddle left the house on Spruce street a Charles Shaw occupied it. In 1853 it became the

home of Dr. James Kitchen who lived in it for some forty years. He had come to the house at 715 from a dwelling lower down on Spruce street, No. 39, which stood between Second and Third streets. Dr. Kitchen was a permanent resident, for he stayed in it until his death in 1894. During his occupancy the old system of numbering houses was displaced by the present convenient method, and, accordingly, 215 Spruce street became 715 Spruce street, as it was west of Seventh street.

Dr. Kitchen was a noted character in his day and, at the time of his death, August 19th, 1894, was said to have been the oldest physician in America. He was born in Philadelphia in 1800, educated in the University of Pennsylvania, studied medicine under Professor Thomas A. Hewson and received his diploma in 1822. After spending two years in various European cities in additional medical studies, he returned to Philadelphia and commenced the practice of his profession as a physician of the old school. At the end of fifteen years he gave up the practice of allopathy and commenced that of homeopathy, which he continued during the remainder of his long life, for he was in his ninety-fifth year at the time of his death.

The next occupant of the mansion was the **AMERICAN CATHOLIC HISTORICAL SOCIETY**, which bought the property in 1895. The house has been kept in good repair, the lower floor converted into an auditorium, and the walls of some of the rooms in the spacious old residence are lined with cases in which are stored the treasures in books, MSS, curios and relics of various kinds owned by the Society. Many interesting and valuable pictures adorn the walls, and the whole house is a treasure trove of articles and volumes bearing upon the Catholic history of America.

## THE CAPUCHINS IN ACADIA AND NORTHERN MAINE (1632-1655)

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REV. JOHN LENHART, O. M. Cap.

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(*Concluded.*)

### CAPUCHIN MISSIONARIES IN ACADIA.

The Acadian Mission had been entrusted to the Capuchin Province of Paris. Therefore, the Capuchins who labored in New France from 1632 to 1667 were natives of Paris and the neighboring provinces.<sup>182</sup>

It was a most beneficial institution of the Capuchin Order that the separate foreign missions should be placed in charge of the separate Provinces. The Provincials of these Provinces were appointed, for the time being, acting Prefects of their missions. They were obliged to send reports to the Propaganda and naturally took the greatest interest in these vineyards of God beyond the seas. Père Joseph and Leonard remained Joint-Prefects till the death of the former (1638). On July 18, 1639 the Propaganda extended to the French Capuchin Missions that organization which is still in existence<sup>183</sup>. The Parisian Capuchin Province numbered in 1650 seven hundred forty-eight members. In 1633 the number of members was somewhat lower.<sup>184</sup>

We have no complete list of the Capuchin missionaries of Acadia. We know that in 1632 six Capuchins landed

<sup>182</sup> Cesinale, III, 674, 676; Jeron, p. 290.

<sup>183</sup> Holzapfel-Hasselbeck, *Manuale Historiae Fratr. Minor.*, Freiburg, 1909, p. 569; Cesinale, III, 103-104.

<sup>184</sup> Holzapfel-Hasselbeck, p. 560.

in Acadia. In 1643 their number had increased to twelve. In 1652 sixteen Capuchins, ten Fathers and six Brothers, were laboring at the same time in New France.<sup>185</sup>

"On account of the great difficulties," laments the historian of the Capuchin missions,<sup>186</sup> "and the vast extent of the Acadian Mission we should expect to obtain goodly gains for History. But the times are remote and the documents destroyed. Our researches resulted in discovering only a few names." We will give a list, though incomplete, of the missionaries who toiled in Acadia. The names of many remain still unknown. Of others we hardly know anything beyond their bare appellation. We will follow as much as possible the chronological order.

1. *Joseph of Angers* (c. 1638-1667). The first Capuchin whose name has come down to us is that of Joseph of Angers. He had labored in the Protestant missions in France in company with the famous Père Joseph of Paris. Subsequently he was sent by Père Joseph into the Acadian Mission. During his long years of toil and privations he gained many converts among the Indians, and he died in their midst, March 17, 1667, as the last of the valiant Capuchin missionaries in Acadia. The exact time of his arrival in Acadia is not known, but since he had been sent by Père Joseph, he must have embarked before the illustrious Capuchin's death (18 Dec. 1638).<sup>187</sup>

<sup>185</sup> Moreau, 114-115, 248-249; Cesinale, III, 676; Ignatius of Paris, *Relatio, passim*; Jeron, 290.

<sup>186</sup> Cesinale, III, 677.

<sup>187</sup> Cesinale, III, 679. This author quotes the  *Abrégé hist. des illustr. Capucins de la Province de Paris*, MS. in Bibl. Nat., p. 305. But I suspect very much that Joseph of Angers never labored in Acadia, but in the West Indies. Cesinale, perhaps, commits an error here. In the same manner he writes (*l. c.*) that Raphael of Dieppe died in Acadia. But we know for certain that this Father never went to Acadia; he was sent to the West Indies.

2. *Arsenius of Paris* (1640?-1645?). This Father labored in the Mission of Maranhao in Brazil from 1612-1615.<sup>188</sup> Political upheavals and bad health compelled him to return to France. Later he labored in Acadia for five years. We do not know for certain when he came to Acadia. Father Jeron, O.M. Cap.<sup>189</sup> assigns 1636-1641 as the five years of his apostolic labors in New France, but perhaps the years 1640-1645 would be more correct.

While in Acadia Father Arsenius acted as Superior of the Missions. His death occurred in Paris, June 20, 1645 having lived and worked as a pious son of St. Francis forty-six years.<sup>190</sup>

3-6. *Paschal of Nevers*, *Augustine of Paris*, *Vincent of Paris*, and *John Louis of Paris*. All we know about these four Fathers is the simple fact that they embarked for the Acadian Mission in the spring of the year 1641.<sup>191</sup>

7. *Pacificus Lescaille of Provins* (1641-1647). He is the most noted missionary of the Paris Province during the XVIIth century. Born of the noble family of the Lescaille (della Scala, Scaliger, de l' Escale, de Lescal are synonymous) at Provins (1577 or 1578), he joined the Capuchins in 1605. When Père Joseph had matured his plans regarding the foundation of the French Capuchin Missions he selected Father Pacificus to carry them into operation and accordingly, beginning in 1622, he laid the foundations of the missions in Turkey, Syria, Mesopotamia, and Persia. On July 2, 1641, Pacificus of Provins was appointed Prefect of the Acadian Mission. The decree of the Propaganda honors him as the "Old

<sup>188</sup> Cesinale, I, 442-470, *passim*. Ilg, O.M.Cap., *Geist des hl. Franziskus Seraph*, II, Augsbg., 1879, 137-154, *passim*.

<sup>189</sup> *Op. cit.*, p. 291.

<sup>190</sup> Cesinale, III, 678; Jeron, 291-292.

<sup>191</sup> *Acta S. Congr. de Prop. Fide*, d. 22 Apr., 1641, p. 327; Cesinale, III, 678.

Missionary of the East." The necessary faculties were communicated to him by the Provincial and the Definitors of the Paris Province and soon after he landed in Acadia. Zealous and very practical, he directed his little band of missionaries so well that the Acadian Mission made progress despite the turbulent struggle between D'Aunay and Latour. On May 27, 1644 his report to the Propaganda states that there was little hope for the extension of the mission towards the south of Acadia. Two years later, May 7, 1646, Father Pacificus is again mentioned at the meeting of the Propaganda, having sent a companion back to France with an Indian who was solemnly baptized at Paris. In the autumn of 1647<sup>192</sup> he was sent to the West Indies, still retaining the Prefecture of Acadia. He spent two years of fruitful labor on the Antilles applying himself particularly to the conversion of the Carib Indians. In 1649 he was killed and devoured by the cannibal Caribs. The *Acta of the Propaganda* of Dec. 7, 1649 mention the death of Father Pacificus of Provins. It is a mistake, therefore, to place his death in the year 1653.<sup>193</sup> Father Pacificus of Provins occupies an honorable place in the History of Oriental Studies. His *Relation du voyage de Perse*, comprising 415 quarto pages, was printed four times (Paris 1631, Lille 1632, Paris 1645, Paris 1648). He published at Paris in 1636 the: *Briève relation du voyage des Isles de l' Amérique* (Antilles).<sup>194</sup> Three letters relating to his

<sup>192</sup> Father Jeron, p. 292, erroneously writes "in 1649", but corrects this mistake on p. 346.

<sup>193</sup> Cesinale, III, 60-63, 194-197, 234-243, 678, 686; Jeron, 291-292, 346; Apollinaire de Valence, O.M.Cap., *Trois Lettres du P. Pacifique de Provins*, réimprimées et précédées d'un Essai biographique et bibliographique, Rome, 1890, pp. 7-73; Clemente da Terzorio, O.M.Cap., *Le Missioni dei Minori Cappuccini*, II, Roma, 1914, pp. 8-14; Ilg, *op. cit.* II, 381-389, 431-435, 448-452; Candide, *Port Royal*, p. 335, note 3.

<sup>194</sup> Apollinaire de Valence, *op. cit.*, pp. 76-79; Bernard, a Bonon., *Bibliotheca Scriptor. Capucc.*, Venet. 1747, p. 204 sq.

voyages in the East were reprinted at Rome in 1890 (cf. note <sup>193</sup>). This zealous missionary was a perfect master of the Arabic tongue. He contributed to the progress of Oriental studies in Europe by his valuable collection of Arabic manuscripts. One of them, the spurious *Testament and Pacts concluded between Moslems and Christians*, was edited in Arabic, with a Latin translation by Gabriel Sionita at Paris in 1630, by J. G. Nissel at Leyden in 1655 and again in 1661, and by Hinckelmann at Hamburg in 1690.<sup>195</sup> Unfortunately the scholarly Father Pacificus did not compile an extensive narrative of the Acadian Mission. He only left, as far as we know, an unpublished *Relazione*, of March 9, 1644.<sup>196</sup> A few years ago the Father Frédégand Callaey, O.M. Cap., discovered in the Archives of State at Milan (*Busta 10*) a still unpublished work of Pacificus of Provins: *Relation succincte des missions des Capucins en toutes les parties du monde*.<sup>197</sup> Perhaps we will find in it an historical account of the missions of New France.

8. *Ignatius of Paris* (1641-1652). This valiant missionary labored eleven years in Acadia from 1641 to 1652. He filled the post of Superior at Pentagoet 1646 to 1647. In 1650 he was stationed at Port Royal, and pronounced on May 25, 1650 the last rites over the remains of D'Aunay, the noble Governor of Acadia. When in 1652 the emissary of Le Borgne had imprisoned Father Cosmas of Mantes and Gabriel of Joinville together with Madame de Brice "Father Ignatius along with two Brothers withdrew from Port Royal, being unwilling to hold any communication with these impious and sacrilegious Chris-

<sup>195</sup> Steinschneider, *Polemische u. apologet. Literat. in arabisch. Sprache*, Leipzig, 1877, p. 185-186.

<sup>196</sup> Quoted by Shea, *Catholic Church in Colonial Days*, p. 237, note 1.

<sup>197</sup> *Analecta Ord. Capucc.*, Vol. XXVIII, Romae, 1912, p. 190.

tians, and also with the intention of vindicating in France the innocence of the oppressed."<sup>198</sup> In the same year Father Ignatius sailed for France, for the purpose of securing aid against their oppressors at the French court. Later on he tried in vain to return to Acadia. Nevertheless, he was untiring in his efforts to succour his beloved mission. If he did not succeed in these attempts, he was more fortunate in his literary activity. On August 6, 1653, he penned at Senlis his *Letter*, a forcible vindication of the character of his friend D'Aunay. Three years later, by command of the Secretary of the Propaganda, he wrote the *Brief Relation of the Missions of Acadia*. This is the most precious document relating to this mission extant.<sup>199</sup>

9. *Paschal of Troyes* (1643-1648). We do not know when this Father first landed in Acadia. In 1643 we find him Superior at Port Royal, where Oct. 20, 1643 he signed the *Attestation of the Capuchin Fathers at Port Royal* together with seven other Capuchins. In 1648 he set sail for France, but his ship went aground near Blois while sailing up the Loire, and he and his two companions were drowned, Jan. 5, 1649.<sup>200</sup>

10. *Cosmas of Mantes*<sup>201</sup> (1643-1652). In 1643 he was stationed at Port Royal and had signed, Oct. 20, 1643, the *Attestation*. Five years later he baptized two Indians on the banks of the St. John River, May 10, 1648. In the fall of 1648 he was appointed Superior of Pentagoet,

<sup>198</sup> *Relatio*, pp. 336, 340-341.

<sup>199</sup> Moreau, 246-247; Rameau, 83-84, 104; Candide, *Port Royal*, 338; Jeron, 291, 296. As to the incident regarding the Jesuit mission on the Kennebec, cf. notes 138 and 210.

<sup>200</sup> Cesinale, III, 678; *Collection*, I, 118; *Bullar. O.M.Cap.*, Vol. V, Romae, 1748, p. 28, where he confuses Acadia with Candia.

<sup>201</sup> The spelling *Mentes* (Jeron, p. 291) is incorrect. "De Mante", (Shea, *Cath. Church*, p. 238, 240) has to be rendered "of Mantes".

and addressed a letter to the Jesuit Superior begging him to continue the Kennebec mission. In 1652 he was banished from Port Royal by an agent of Le Borgne, and kept a prisoner on his ships for five whole months. In the same year he was carried off to France. Father Ignatius of Paris styles him one of the "oldest, the most distinguished, and most experienced of all the missionaries."<sup>202</sup>

11. *Hippolyte of Brou* (1643). This Father labored in Port Royal in 1643. He was one of the signers of the *Attestation* of Oct. 20, 1643. We possess no other details of his missionary career in Acadia.<sup>203</sup>

12. *Leonard de Brice of Auxerre* (1643-1649). Father Leonard was the son of Madame de Brice, the worthy directress of the Seminary for the Abenaki girls and of the noble daughters of D'Aunay. After six years' labor in Acadia he was sent to France by D'Aunay in 1649, on a mission which concerned the welfare of that colony. In 1656 Father Ignatius of Paris recommended him as one of the four veteran missionaries who in case of the restoration of the Acadian Mission "should, above all, be sent back, because he was quite familiar with the native language of Acadia."<sup>204</sup>

13. *Augustine of Pontoise* (1646-1655). In 1646 he was transferred from Syria to Acadia. In company with three other Fathers, and the Indian who had been baptized at Paris shortly before, he crossed the ocean. In 1654 and 1655 he labored at Fort St. Peter at Cape

<sup>202</sup> *Collection*, I, 118; Shea, *op. cit.*, pp. 238-240; Ignat. of Paris, *Relatio*, pp. 336, 340; Candide, *Port Royal*, pp. 338-339; Jeron, p. 296. Cf. note 138.

<sup>203</sup> *Collection*, I, 118.

<sup>204</sup> *Relatio* of Ignatius of Paris, pp. 336, 341; Jeron, 291.

Canso. He was, however, compelled in 1655, under the stress of destitution, to return to France.<sup>205</sup>

14. *Francis of Cumières* (1646). He landed in Acadia together with Augustine of Pontoise and two other missionaries in 1646. Nothing further is known about him.<sup>206</sup>

15. *Archangelus de Luynes of Paris* (1646-1648). This scion of a noble Parisian family arrived in Acadia in 1646 where he remained for about two years and a half. Fathers Augustine of Pontoise, Francis of Cumières and another Capuchin, whose name is not known, were his companions. He was sent there in the capacity of Visitor Apostolic to make a thorough investigation of the state of the mission. He had been previously missionary at Constantinople (since 1622). Towards the end of the year 1648 he embarked for France, together with Father Paschal of Troyes and Brother George of Abbeville. Their ship foundered in the Loire near Blois, and all three were drowned, January 5, 1649.<sup>207</sup>

16. *Balthazar of Paris* (1648-1654, and 1656). He carried on his ministry with the greatest zeal and success for six full years (1648-1654) at Nepigiguit, now Bathurst, N. B., converting more Abenakis than all the other missionaries. He was a man truly worthy of all praise. In 1654 Father Balthazar went to France in the interests of the ruined mission. In 1656 he returned to Acadia together with another missionary whose name is not recorded. Both disappeared there soon after.<sup>208</sup>

<sup>205</sup> Cesinale, III, 198, 678; *Acta S. Cong. Prop.*, March 13 and June 11, 1646, pp. 56 and 112 (quoted by Cesinale); Jeron, pp. 291, 297; Ignatius of Paris, *Relatio*, pp. 333-334, 338.

<sup>206</sup> Cesinale, *l. c.*; *Acta*, 11; Jeron, p. 291.

<sup>207</sup> Cesinale, III, 104-105, 678; Jeron, p. 292 (very inaccurate), *Bullar. O.Cap.*, V, 28, 421 (erroneously, "of Troyes", and "Missionary of Candia").

<sup>208</sup> Ignat. of Paris, *Relatio*, pp. 334, 338; Jeron, p. 297; *Seraphic Child*, VI, p. 126-127.

## NO. 17. LEO OF PARIS (1648).

All that is known about this Missionary is contained in the inscription found in 1863 at Castine, Me. It is a copper-plate, and reads thus: "On the 8th of June, 1648, J. Friar Leo, of Paris, Capuchin Missionary, laid this Corner-stone in honor of Our Lady of Hope."<sup>209</sup> This copper-plate was discovered a little below the surface of the soil and had once been in the Corner-stone of the chapel of Fort Pentagoet. This Catholic Sanctuary on the Penobscot was evidently erected near the lower fort at the present town of Castine.<sup>210</sup> A description of Fort Pentagoet, dated August 5, 1670, gives us a clear idea of its size. "On entering the Fort, there stood to the right a stone building, 15 *pas* long and 10 wide." Beyond that edifice the chapel was erected under the then rather unusual title of Our Lady of Hope. It measured about 6 *pas* by 4 (about 18 by 12 ft.) and was covered with shingles. In its little steeple swung a small bell, weighing 18 livres.<sup>211</sup> This was the first Capuchin Church within the present United States. In October of the same year, 1648, the post of Father Leo of Paris at Pentagoet was filled by Father Cosmas of Mantes.<sup>212</sup>

## NO. 18. LEONARD OF CHARTRES (1649-1655).

This Missionary entered the order of the Capuchin Friars at Paris, December 17, 1616, and became a preacher of renown throughout France. In 1649 he was sent to Acadia as Superior, or Local Prefect, of Port Royal. He labored among the Indians with great success, baptizing a great number of these savages. An old document<sup>213</sup> re-

<sup>209</sup> Facsimile of this copperplate in: Shea, *Cath. Church in Colonial Days*, p. 237.

<sup>210</sup> Shea, *op. cit.*, p. 238; Jeron, 293-294; Cesinale, III, 680.

<sup>211</sup> Rameau, 113-114.

<sup>212</sup> Jeron, 294; Cesinale, *l. c.*; Shea, p. 238.

<sup>213</sup> *Éloges historiques des illustr. Capucins de la Province de Paris*, Ms. in Bibl. Nat. at Paris. Eloge LXVI.

lates that Father Leonard was killed by an Indian. One day he baptized a little Indian child that was in danger of death and shortly after died. Father Leonard was about to bury the child, when an Indian pierced him with an arrow, 14 July, 1649. Our informant does not disclose any particulars of this strange incident. Perhaps Father Leonard did not understand the Indian dialect, and had to suffer from a misunderstanding. At all events Father Leonard was not killed. The wound healed, and he resumed his apostolic labors. He was not the only Capuchin whose life was imperilled by the Indians. In 1639 Indians of St. John River, incited by Latour, attacked one of D'Aunay's sloops, carrying a soldier and a Capuchin Father. The soldier was killed, the sloop pillaged, but the Capuchin fortunately escaped unscathed.<sup>214</sup> Rameau asserts:<sup>215</sup> "We do not know of an act of violence committed by Indians in Acadia during the time of the French domination". This statement, accordingly, needs some qualification. In 1652, Father Leonard was sojourning at Port Royal at the time Le Borgne's agent imprisoned the two Capuchin Fathers and Madame de Brice.<sup>216</sup> On February 24, 1653, he signed the marriage contract between Latour and Madame D'Aunay. Since the Corporation of the Seminary of Port Royal and the estates of the widow and the children of D'Aunay constituted one legal company, Father Leonard, the Vice-Prefect of the Acadian Mission, had to subscribe to the articles of the contract.<sup>217</sup>

It seems that he solemnized the marriage of Latour and Madame D'Aunay in the church of Port Royal, but the

<sup>214</sup> Moreau, p. 155; Shea, *Church in Colonial Days*, p. 240, note 2.

<sup>215</sup> *Op. cit.*, p. 140.

<sup>216</sup> Ignatius of Paris, *Relatio*, pp. 336, 340.

<sup>217</sup> Printed in "Transactions of the Literary and Historical Society of Quebec," III, 236-241, English translation in Murdoch, *History of Nova Scotia*, Vol. I (Halifax, 1865), pp. 120-123.

exact date is not known, since the Church Records are lost. The next year he had to affix his signature to a most momentous document. On August 16, 1654, he signed "in the interest of the Mission" the Capitulation of Port Royal. But the English soon violated the stipulations of this contract by banishing all "the Capuchins, and by putting to death the Superior of the Mission, the Father Leonard of Chartres".<sup>218</sup> Father Ignatius of Paris does not mention the date of this tragic death, but the Necrology of the Capuchins assigns this deed of violence to the year 1655. Father Leonard evidently had found means to carry on his salutary ministrations among the colonists and Indians scattered around Port Royal even after the English conquest. He could not escape the fanaticism of the Puritans and he died a martyr's death. He is the first Capuchin who shed his blood for the Faith on the North American Continent.<sup>219</sup>

#### NO. 19. PASCHAL DE BRICE OF AUXERRE (TILL 1652).

He was another son of the noblewoman, Madame de Brice and brother of Father Leonard of Auxerre. We do not know when he came to Acadia, but in 1652 he was laboring at Port Royal. When his mother and two Capuchin Fathers were imprisoned in 1652 by the agent of Le Borgne, he left Acadia, together with Father Ignatius of Paris, "with the intention of vindicating in France the innocence of these oppressed".<sup>220</sup>

<sup>218</sup> Ignat. of Paris, *Relatio*, pp. 333, 337.

<sup>219</sup> Candide, *Silhouettes de Missionnaires, Père Léonard de Chartres*, in *La Nouvelle France*, X, Québec, 1911, pp. 316-323; Cesinale, III, p. 679; Jeron, 293 (placing his death in 1654); Shea, *op. cit.*, p. 237, note 2; Bullar, *O.Cap.*, V, 28 (erroneously calls him "Missionary of Can-dia").

<sup>220</sup> Ign. of Paris, *Relatio*, pp. 336, 340-341.

## NO. 20. GABRIEL OF JOINVILLE (1648-1652).

It is not known how long he labored in Acadia. In 1648 he was stationed at Fort Pentagoet and visited, in company of Cosmas of Mantes, the Indian Mission of Sillery. In 1652 he was imprisoned by the agent of Le Borgne, together with Father Cosmas of Mantes and Madame de Brice. After a confinement of five months he was carried off to France. Father Ignatius of Paris recommended him in 1656 as one of the four old Missionaries that should be sent back, since he was "quite familiar with the native tongue of Acadia. In order that he might master that difficult but beautiful language with its wealth of expressive and idiomatic phraseology, he remained a whole year, alone in the woods with the savages, during which time he suffered so severely from privation and destitution of every kind that three times, under stress of his great affliction and suffering, the skin of his body was cast off and changed. Never have I seen a nobler man than he."<sup>221</sup>

## NO. 21. IVO OF PARIS (TILL 1654).

He was banished in 1654 by the English from Port Royal and returned to France.<sup>222</sup> This is all that we know of his missionary labors in Acadia. Ivo of Paris was considered one of the greatest orators of France in his day. He was a very prolific writer and a great Missionary among the French Huguenots, having almost entirely restored the Catholic Faith in a whole province. He died in 1685.<sup>223</sup>

## NO. 22. BERNARDINE OF CRÉPY (CRESPY) (TILL 1654).

In 1654 he was laboring at Fort Pentagoet. The English banished him at the time of its capture in 1654 and

<sup>221</sup> Ign. of Paris, *Relatio*, pp. 336, 340-341; Candide, *Port Royal*, p. 338-339; Shea, *Cath. Church in Colonial Days*, p. 240.

<sup>222</sup> Ig. of Paris, pp. 333, 337; cf. Candide, *l. c.*

<sup>223</sup> Cesinale, II, 368-369; Bern. a Bonon., *Bibl. Script. Ord. Cap.*, pp. 162-163.

took him in their ships to Cromwell, in England, whence he returned to France. This Father had converted to the Faith many Indians of the district of Pentagoet.<sup>224</sup>

#### NO. 23. CYPRIAN OF PARIS.

It seems very probable that this Father toiled in Acadia, for Father Ignatius of Paris informs us that "Father Cyprian of Paris has given me his word hat he will gladly go with me to the Mission. He is eminently well qualified in regard to the means for its restoration on which I have touched above." These means were no other than to send back to Acadia the old Missionaries.<sup>225</sup> We have no details of his apostolic labors in New France.

#### CAPUCHIN LAY BROTHERS WHO LABORED IN ACADIA.

##### I. DIDACUS OF LIESSE (1637-1652).

He remained fifteen years in Acadia. On October 20, 1643, he signed, together with three fathers and four brothers, the *Attestation of the Capuchin Fathers of Port Royal*. Nine years later he returned to France in company with two Fathers and one brother. This Brother was evidently conversant with the Indian language and taught at the Seminary at Port Royal. He is described by Father Ignatius of Paris as "endowed with every virtue, and especially with the utmost zeal for the salvation of souls."<sup>226</sup>

##### 2-3. COSMAS OF SENLIS (1643). JOSEPH OF ST. JEAN-DE-LUR (1643).

Both subscribed to the *Attestation* of October 20, 1643,<sup>227</sup> but nothing more is known of them.

<sup>224</sup> Ig. of Paris, pp. 333, 337; Shea, *op. cit.*, p. 238.

<sup>225</sup> Ig. of Paris, pp. 336, 341.

<sup>226</sup> Collection, 1, 118; Ign. of Paris, *Relatio*, pp. 336, 340-341.

<sup>227</sup> Collection, 1, 118.

## 4. FELIX OF TROYES (1643-1652).

He likewise signed the *Attestation* of October 20, 1643. He was stationed at Port Royal till 1652, in which year he returned to France. He made the voyage with Fathers Ignatius of Paris and Paschal of Auxerre and Brother Didacus of Liesse. Father Ignatius of Paris bestows the same praise on this Brother as on Didacus of Liesse. Hence we may conclude that he had been successful in educating the Indians. He was quite familiar with the Indian language, and Father Ignatius of Paris in 1656 advised his return to Acadia.<sup>228</sup>

## 5. FELIX OF RHEIMS (1643-1655).

He also was a signer of the *Attestation* of 1643. Twelve years later we find him stationed at Fort St. Peter, on Cape Canso. He returned to France in 1655.<sup>229</sup>

## 6. ELZEAR OF ST. FLORENTIN (1645 OR 1646-1655).

He spent nine or ten years at Fort Pentagoet, and was quite familiar with the Abenaki language, and by his probity and most Christian conduct attracted several heathen to the Faith, and taught them the articles of our religion simply and effectively. In 1655 he was stationed with Father Augustine of Pontoise and Brother Felix of Rheims at Fort St. Peter on Cape Canso. These three Missionaries were compelled to return to France in 1655 under stress of destitution. He was likewise recommended by Father Ignatius as an able Missionary in 1656.<sup>230</sup>

## 7. GEORGE OF ABBEVILLE (TILL 1648).

This Brother returned from Acadia to France in 1648. On January 5, 1649, he was drowned, together with Fathers

<sup>228</sup> *Collection, l. c.*; Ig. of Paris, II. cc.

<sup>229</sup> *Collection, l. c.*; Ignatius of Paris, pp. 333-334, 338.

<sup>230</sup> Ignatius of Paris, pp. 333, 334, 336, 338, 341; Shea, *Catholic Church in Colonial Days*, p. 238.

Archangelus of Paris and Paschal of Troyes, in the Loire, near Blois.<sup>231</sup>

8-9. JOHN DESNOUSE OF TROYES AND FRANCIS MARY OF PARIS (1653-1654).

These two Brothers were residing at Port Royal assisting the Missionaries and the Abenaki Seminary, when they were banished in 1654 by the English. These words of Father Ignatius of Paris<sup>232</sup> prove that the Indian Seminary was still in existence in 1654. Both Brothers had signed the marriage contract between Latour and Madame D'Aunay, 24 February, 1653. Brother Francis Mary is praised for his mastery of the Indian Language.<sup>233</sup>

#### BIBLIOGRAPHY.

The documents pertaining to the Acadian Capuchin Mission shared the fate common to the records of New France. Most of them have been either carried off, or destroyed, or lost. This is particularly the case with the records of D'Aunay's administration which would prove a prolific source of information. Moreover, the Capuchin Missionaries had completely vanished from the memory of the later Acadians. Repeatedly decimated by wars and conquests, nearly annihilated by the *Grand Dérangement* of 1755, they had not been able to preserve the traditions of their forefathers.<sup>234</sup> We append a list of the documents, bearing directly on the Capuchin missions, that have escaped either the ravages of the times or that are known to have existed once.

1. *Convention avec le Sieur de Razilly pour aller recevoir Port Royal*, dated St. Germain, le 27 mars 1632. Printed in *Collection de Documents relatifs à l'Histoire de la Nouvelle-France*. Vol. 1, Quebec, 1883, pp. 85-86.

2. *Relatio gestorum Missionis Canadæ*, sent to the Propaganda in 1633, now lost (Cesinale, III, 677).

3. *Mémoire of Razilly*, dated July 15, 1634, still extant (extensively quoted by Moreau, pp. 134-135).

4. *Information contre Latour* of July 14, 1640, still extant (quoted extensively by Moreau, pp. 158-160, and Rameau, p. 90). Two Capuchins were present at the time of this treacherous attack of Latour.

<sup>231</sup> Cesinale, III, 678.

<sup>232</sup> *Relatio*, pp. 333-337.

<sup>233</sup> *Ibid.*, pp. 336-341.

<sup>234</sup> Moreau, 250-251; cf. Richard, *Acadia*, 1, p. 1.

5. *Attestation of the Capuchins*, drawn up on August 11, 1640, about this same affair, now lost (Moreau, 160-163).
6. *Déclaration de Pierre Breant par devant les Notaires du Roy* of 1642, still extant (quoted by Parkman, *Jesuits*, p. 159, note).
7. *Mémoire du Sieur D'Aunay*, written in 1643, still extant (extensively quoted by Moreau, 247-251).
8. *Attestation des Religieux Capucins de Port Royal*, dated October 20, 1643, printed in *Collection*, I, 117-118.
9. *Relazione of Pacificus of Provins*, March 9, 1644, still unpublished (quoted by Shea, *Catholic Church in Colonial Days*, p. 237, note 1).
10. *Report of D'Aunay to the Queen*, written in the summer of 1645, still extant (quoted by Moreau, 229, 230, 248).
11. *Attestation des Pères Capucins de Port Royal*, dated December 28, 1645, still extant (quoted by Moreau, 215, 226, 230).
12. *Letters patent of the King to D'Aunay*, February, 1647, printed in *Collection*, I, 120-124.
13. *Lettre du Père Ignace, Capucin*, dated Senlis, 6 Aout. 1653, printed in *Collection*, I, 136-140.
14. *Marriage contract between Latour and Madame D'Aunay*, dated February 24, 1653, printed in *Transactions of the Literary and Historical Society of Quebec*, III, 236-241. English translation in Murdoch, *History of Nova Scotia*, I, Halifax, 1865, pp. 120-123. Important document regarding the revenues of the Abenaki Seminary. (Cf. Candide, *Silhouettes*, pp. 320-321.)
15. *Capitulation du Port Royal*, August 6, 1654, printed in *Collection*, I, 145-149, and *Massachusetts Archives: Documents collected in France*, Vol. 2, 107 sq.
16. *Brevi . . . Missionis Accadiae descriptio seu relatio F. Ignatii parisini Capucini*, of 1656, printed with English translation in *Report concerning Canadian Archives for the year 1904*, Ottawa, 1905. Appendix H, pp. 333-341. Cf. notes 85, 88. Candide, *Silhouettes*, p. 322, note 3.
17. *Enquête faite par l'ordre du Provincial des Capucins sur les droits du Sr D'Aulnay en Acadie*. Au Couvent de St. Honoré à Paris, le 12 Aoust, 1657, quoted in *Collection*, I, 151.
18. *Éloges des Illustr. Capucins de la Province de Paris*. MS. in Bibl. Nat. of Paris (Cesinale, I, 127, note 4). It is extensively quoted by Cesinale. Cf. Shea, *op. cit.*, p. 238, note.
19. *Acta S. Congr. de Prop.*, and Urbano Cerri. *Relatione dello stato della Propaganda*, MS. 283 in the Corsiniana, contain some notices (quoted by Cesinale).

### CONCLUSION

“ACADIA, A Lost Chapter in American History”, is the terse title of a history of that much-buffeted country.<sup>235</sup>

<sup>235</sup> By Phil. H. Smith. N. Y., 1884.

A history of the Capuchin Mission of Acadia may fitly bear a similar title: "A Lost Chapter in the History of the Catholic Missions".

The scholarly compiler of the *Bullarium Capucinorum*, Father Michael of Zug, O.M.Cap., in 1748, was in total ignorance of their labors in New France. He did not discover a single document betraying the existence of that once flourishing Mission. All he knew of Acadia is comprised in short notices of four of its Missionaries, and even these four apostolic laborers are erroneously styled, "Missionaries of Candia". In 1831 an *Account of the Catholic Missions in Maine* was published in the Collections of the Maine Historical Society.<sup>236</sup> The author knows nothing of a Capuchin Mission in Maine. He is familiar only with the earlier and later Jesuit Missions in that State. Subsequent writers like Parkman, Ferland, Shea (*Catholic Missions*) are at least acquainted with the few incidents mentioned in the Jesuit sources, but these incidents are unfortunately marred by unfounded conjectures. The first scientific sketches of this Mission were published in 1873. They are contained in the third volume of the *Storia delle Missioni dei Cappuccini* by Rocco (Cocchia) da Cesinale, O.M.Cap., late Archbishop of Chieti (died 1900), and in Moreau's *Histoire de l'Acadie Françoise*. More recent studies by Shea, *Catholic Church in Colonial Days*, and the Capuchin Fathers Otto Jeron and Candide, have increased our knowledge of the Acadian Mission.<sup>237</sup> Still much obscurity prevails on many points. May future researches restore the missing links of what Father Ignatius of Paris called in 1656 "the wonderful story of the former Mission in Acadia".<sup>238</sup>

<sup>236</sup> Vol. I, Portland, 1831, pp. 323-340.

<sup>237</sup> Cf. note 30.

<sup>238</sup> *Relatio*, pp. 337, 341.

## THE LIFE OF BISHOP CONWELL

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BY MARTIN I. J. GRIFFIN

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### CHAPTER XXII

DISUNION AMONG THE SCHISMATICS.—FATHER RICHARDS, PRIEST AND CONGRESSMAN SOUGHT AS PEACEMAKER.—COUNTER PROPOSALS.—PRINTED CONTROVERSY.—TRUSTEES GIVE THE BISHOP A “LAST OPPORTUNITY”.

The schism was disintegrating. As we have seen, there was a faction which still adhered to Hogan, while the Trustees would have nothing to say to him. Other dividing lines also appear in the camp of the insurgents. Though still loosely united in opposition to the Bishop and in support of the basic principles of the struggle, they were nevertheless a house divided against itself, and as such destined to a fall. The Bishop was glad to inform his friends of the fact. Writing to Bishop du Plessis of Quebec, under date of July 27th, 1824, introducing and recommending Rev. Michael Egan, who went thither to collect for the new buildings of Emmetsburg College, he says: “Hogan is back from England. Inglesi still lives in Philadelphia. O’Mealley still acts as Pastor of St. Mary’s Church, altho’ he is excommunicated. They fight among themselves. The Catholics do not interfere.” Writing to Archbishop Marechal on December 1st, he says: “Our enemies are divided—some are for giving up the Church to the Bishop without condition—very few for Hogan—he is with his wife in Carolina—expected here in January.—Meade is very active in favor of the Protestant system, which he imbibed from

infancy. When Richards was here, they endeavored to lead him to believe they were zealous Catholics—he was guarded—weighed every word he said, yet they used his name as approving of their proceedings."

Rev. Gabriel Richards, of Detroit, Michigan, was at this time Delegate in Congress from that territory, the only instance of a Priest-Representative in our National Assembly. We give here what is known of his appearance on the stage of the drama of the Philadelphia schism. The following minutes of a meeting held in the school-house on Walnut Street, a few feet from the residence of the Bishop, St. Joseph's Chapel alone intervening. This is copied from an original Ms. of the minutes, written by the Secretary of the meeting and addressed to John Ashley, Esquire.

At a meeting of the members of St. Mary's Church worshipping at that Church, held at the School House belonging to the said Church, on Wednesday evening, November 24th, 1824;

Mr. Bernard McCredy was called to the Chair, and Joseph M. Doran appointed Secretary.

The Chairman stated that the object of the meeting was to inform them of a negociation which was carrying on by a Committee appointed on behalf of St. Mary's congregation, and a Committee on behalf of St. Joseph's Congregation, the intention of which was the reconciliation of those Congregations,—and to lay before them the propositions that had been submitted for that purpose by the two Committees. Mr. Meade, one of the Committee of St. Mary's Congregation, detailed the progress of the negociation, & the circumstances of a meeting of the Committees, which resulted in its termination without effecting the object of it. He further stated that the Negotiation had been renewed thro' the interference of the Rev. Mr. Richards of Detroit, and was yet pending, and concluded his remarks by laying before the meeting the proposition offered by the Committee of St. Mary's Congregation and the proposition suggested by Mr. Richards with the assent of St. Joseph's Congregation.

"The following proposition is respectfully submitted by the Congregation of St. Mary's to the Roman Catholics worshipping at St. Joseph's:

"That the rights and claims of the clergymen now officiating at St. Joseph's and the clergymen officiating in St. Mary's to the possession of the latter Church shall be suspended until the principles supported by both sides shall be finally decided upon by the competent tribunal, and that the Rev. Mr. Haydon or any other clergyman to be approved of, who has taken no part in the dispute, be appointed to officiate till an authentic account of the decision be received, and that all the pews now held by the Trustees will be restored to their owners, on payment of arrearages due on them."

Proposition suggested by the Rev. Mr. Richards with the assent of St. Joseph's Congregation:

"We the undersigned Trustees of St. Mary's Church in Philadelphia, being desirous to put an end to the schism that has unfortunately divided the Congregation of St. Mary's, do propose to give up the said Church to the Rt. Rev. Bishop Conwell, who will appoint any clergyman he may think proper. Secondly, We will cause any members who held pews when the schism commenced to be reinstated in their pews or any other equally as good: leaving any claims of the Trustees of the said Church to presentation of clergymen to be decided by the Pope."

On motion, it was unanimously

Resolved, That the proposition made by the Committee on behalf of our Congregation, amended thus, meets our approbation.

The proposition following is respectfully submitted by the Congregation of St. Mary's to the Congregation worshipping at St. Joseph's Church. (Here follows the proposition proposed by the Trustees as above, with the amendment.) "Provided the said proposition be acceded to by St. Joseph's Congregation within one month from this date."

To the latter proposition emanating from St. Joseph's Congregation much disapprobation was expressed.

On motion, it was unanimously

Resolved, That we highly approve of the zealous efforts of the Trustees to effect a reconciliation, and that we will support them in all measures calculated to further the principles for which we have been contending.

That the Trustees be requested to procure one or more Catholic clergymen to assist Mr. O'Mealy in discharging the duties of Pastor of St. Mary's Church.

Adjourned *sine die*.

JOSEPH M. DORAN, *Secretary*.

True copy of the minutes.

J. M. DORAN.

On December 2d the Bishop wrote the *Press* that he had not authorized Father Richards to make proposals. He declared that there was but "one impediment to be removed until peace and harmony will soon be followed by coöperation and mutual kind offices", instead of the "unauthorized and sacrilegious ministry now received".

On December 10th O'Meally, in the *Press*, replied to the Bishop that as he considered the reference to "one impediment" to mean himself, that as he was the only obstacle to reconciliation he offered to retire.

On December 8th the Bishop addressed the Trustees, inquiring if they would "renounce publicly your communion with Rev. Mr. O'Meally", and avow the determination that his ministry nor that of any unauthorized clergyman should not be abetted by them.

Mr. Ashley replied that the Trustees were not disposed to harbor any minister not duly approved, provided if only they are appointed in virtue of their presentation or an amicable understanding between them and the ordinary. The Trustees insisted on the propositions entrusted to the Rev. Gabriel Richards which were inserted in the *Press* on December 2d.

In this month Rt. Rev. Edw. Fenwick, Bishop of Cincinnati, stopped in Philadelphia on his return from Rome. The Trustees visited him, and announced that they had convinced him of the "perfect reasonableness of the proposals of the Trustees and the utter unreasonableness of Bishop Conwell in rejecting them".

Bishop Fenwick went to Baltimore to visit Archbishop Marechal, to which place Mr. John Ashley sent after him the following letter of Bishop Conwell to Ashley and Leamy, with a note of his own:

PHILADELPHIA, DEC. 11TH, 1824.

GENTLEMEN:

You will allow me to observe in answer to your joint note that, in the case in discussion between us, there are principles concerned which I am not competent to compromise, even for the sake of peace.

You have been long notoriously engaged in communion with a clergyman formally denounced as excommunicated from the Catholic Church, and in abetting his daily exercise of pastoral and other functions, not only without a shadow of spiritual jurisdiction, but in contumacious defiance of my authority as Ordinary of this Diocese.

It was all along manifest that while this state of things should last, any discussion as to the terms of your reunion with the Catholic portion of my flock must be merely mockery, and that the first step, both in importance and in the order of time, must be your dissolving bona fide the schismatic and sacrilegious connection to which I allude. I was most willing to take this act, whenever you might adopt it, as evidence of your recantation of the doctrinal errors you had broached and defended in maintenance of your pretensions and as evidence of the sincerity of your contrition for the scandals in which you have borne so conspicuous a part, and of your returning sense of that subordination which a sincere belief in Catholic principles must always inspire.—I was further willing, on receiving this evidence, to state to you frankly the terms of adjust-

ment which appear to me likely to heal the unhappy divisions which you seem to lament.

You must excuse the freedom with which I tell you, that as yet you have not given the slightest evidence of your having renounced the communion of Mr. O'Meally: his letter warranted a very different conclusion, for it intimated his purpose to resume his sacrilegious doings in the event of my refusal to yield to your demands. Besides, you distinctly mentioned in your conversation with me yesterday evening that he was to officiate in St. Mary's on Sunday week in the event just mentioned.

Before I had this assurance from yourselves, I indulged a hope that you might be sincerely convinced of your error: and the object of my first note was to test your sincerity by the preliminary questions I put to you.

I find nothing in your reply except vague and evasive language on those points, accompanied by certain printed resolutions which you might have known to be inadmissible, containing as they do the substance of what had been urged before by the persons engaged in the schism, and repeatedly rejected by me. I can see no justifiable motive for complying with your desire to discuss them anew. I might here close with assurance of my readiness to make known the terms of our reunion, as soon as you should have really separated yourselves from the excommunicated person whom you call your pastor, but I go further.—In the event just mentioned, I require to enter into the unrestricted enjoyment of the prerogatives exercised by my predecessors, and which I have sworn to defend and maintain unimpaired; and therefore to associate with myself the Pastors I think best qualified for the office.

On the other hand, it will be competent to you to proceed to establish your claims to a right of presentation, or whatever you may be pleased to call it, and which I maintain to be without foundation, before the proper tribunals. Each party may, under this arrangement, urge its pretensions without any breach of Charity or violation of those principles which regulate the government of the Catholic Church.

I assure you that I have no personal feeling of mine engaged in this question; I seek no triumph over gentlemen whose respectability I should be sorry to see impaired. But I beseech you to consider that submission to Catholic Principles and discipline, violated as both have been, would be a triumph not of mine, but of the Catholic religion, and of your own sense and Christian spirit, over errors and passions to which we are all liable.

I remain your faithful friend,

HENRY CONWELL, *Bishop of Philadelphia.*

To JOHN ASHLEY,

JOHN LEAMY, Esqs.

Rt. REV. SIR:

I take the liberty of sending you the enclosed received from Dr. Conwell last evening. It plainly shows what terms we are to have from him; and we are without hope of ever putting an end to this unholy strife, unless the higher powers interfere and stop these shameful scandals.

JOHN ASHLEY.

(Addressed to) Rt. Rev. Dr. Fenwick at Dr. Mareschall's, Baltimore.<sup>1</sup>

On December 15th John Ashley and John Leamy, Committee of the Trustees (R. W. Meade, the other member, being in Washington), served notice upon the Bishop, "this is the last opportunity that will be given you by us for rejecting propositions such as those we have lately offered".

On Sunday, December 19th, a circular was distributed in the church addressed "To the Congregation of St. Mary's", and signed by Father O'Meally, saying that since the statement of Bishop Conwell that he was the "one impediment to peace and harmony", he had "suspended the exercise of my functions", and so had foreborne officiating

<sup>1</sup> This document is found in the Riggs Library of Georgetown College, J. G. Shea collection of autographs, Case 4.

last Sunday, and I forbear this Sunday also. I could never pardon myself for suffering the present unhappy state of affairs to continue one hour on my account". He called upon the Bishop "in the name of charity, in the name of peace, in the name of God, to insure to his people that the angels' sweet-toned song of good-will should prevail". He requested a meeting of the congregation on the following Thursday to "explain Dr. Conwell's intentions should he be pleased to notify any" or to unfold his own and the ground on which they were formed.

On Tuesday, O'Meally wrote the Bishop asking "an interview in the presence of the Vicar-General". The Bishop replied, refusing the interview unless O'Meally would sign for publication "an apology for the scandals and sacrileges you have committed". O'Meally asked for a copy of the form of apology desired. The Bishop sent it on the 22d, but O'Meally rejected it the next evening. On Thursday he addressed the congregation. (Series of letters No. 37, McAllister Library.) And so another attempt at negotiation was ended without success. During this contention Bishop Conwell attended the Requiem Mass celebrated at St. Augustine's on December 16th for the soul of the late King of France. The church was draped and the catafalque is said to have been "three stories high". The Mass was celebrated by Father Hurley, assisted by Fathers Smith, Ryan and Harold. (U. S. C. Miscellany, Dec. 29th, 1824.)

It would seem to the spectator at this date that amid all the proposals for accommodation and attempts at reconciliation which these years brought forth, something, if not complete reunion, should have been accomplished. There is, as the reader will observe, more than one gap in the series of documents necessary to a complete history of these negotiations. For that reason it is almost impossible to determine what amount of the blame of failure properly belongs to each side. That both were to some extent in the

wrong appears evident. The Trustees and a large part of their faction still adhered firmly to the principles of the right of presentation by the Trustees. They boasted that they did so. Inferentially they claimed the right to disregard the Bishop's censures, even excommunication, in supporting the authority of the pastor of their choice. Neither had they abandoned the position that the lay members of the Board could determine in practice what clerical members might sit among them, which logically amounted to the claim that the lay Trustees alone could dictate everything about the management of the church. They were so anxious—we might say obstinate—in the maintenance of these rights that they required that any agreement preliminary to a peace should practically admit their contentions, even when they were proposing to submit them to "competent authority". On the other hand, it is hard to acquit the Bishop of obstinacy, or at least an uncalled-for and injurious firmness. Obstinacy, mistaken, or reasonable firmness—it is his motive that must determine which it was. He was undoubtedly suspicious of the Greeks, "dona ferentes". And it is hard to blame him, considering how many of the Trustees' peace proposals had proved to be insincere, even traps to betray him into admissions which he believed he could not make. Again, he may have thought that as the support of the schism was certainly weakening, prudence required that he should hold out for unconditional surrender, lest what had happened before might happen again; that the Trustees would abandon the agreement as soon as they became aware that it was likely to go against them. Yet one would think that tact might have unbended much without yielding any principle. Mistaken firmness is perhaps the best word. Bishop England has something to say on this subject.

We heard many good men and well-instructed Catholics lament that there was too much obstinacy on each side. We

have frequently known many who held the right side of a debated question to be wrong in the mode of supporting it. And we have known persons who held the wrong side frequently contrive, by their right mode (if we may use the expression) of doing wrong, to defeat their opponents. (Works, V, 192.)

In the *Miscellany* of Dec. 15th, of O'Meally's pamphlet, "A Series of Letters", he says that it was

reprehensible in many respects, but bringing the points of difference into something like shape and form, and proposing something like a feasible remedy. The whole question is reduced to a single point: whether the Trustees possess the right of presentation.

In the issue of Dec. 22d he speaks of the failure of Rev. Dr. Richards' attempt at pacification:

Indeed his attempt at reconciliation was only a repetition of what the Bishop of Charleston failed in effecting three years before. He then prevailed on Mr. Hogan to resign the place, and at the suggestion of the Committee of the Trustees, proposed to the Bishop to place a clergyman to whom neither party would object in charge, until a final adjustment would take place. The Bishop was then so little disposed to accede to this regulation that it was whispered that he had given to Rev. Mr. Kummiskey, of whom we know very little, a written authority to suspend Dr. England. Of course neither the Bishop of Charleston or any person of common sense could believe such a ridiculous tale: the general impression, however, was that the Bishop of Philadelphia would not accede to the proposal, and in fact did not.

Charity, pleading for Bishop Conwell, might ask a verdict of mistaken firmness; a jury confined to the facts in evidence can hardly acquit him of obstinacy.

## CHAPTER XXIII

1825

FATHER COOPER'S LETTERS FROM JERUSALEM.—FURTHER SIGNS OF DISSOLUTION IN THE SCHISM.—O'MEALLY SENT TO ROME.—HE THERE RETRACTS AND SUBMITS.—HIS CAREER.—THE BISHOP OBTAINS LEGAL TITLE TO ST. MARY'S.—CONWELL TO MARECHAL.

In the beginning of 1825, the Rev. Samuel Cooper, "a particular enemy of Hogan's" (Father Jordan), who had done much service to the Bishop in Philadelphia, was in the Holy Land. He wrote letters from Jerusalem to Bishop Conwell. These were at first copied by hand and extensively circulated among the people. Finally the Bishop had them published in pamphlets and circulars. The notice which follows is from the *Philadelphia Gazette* of Feb. 2nd, 1825.

## NEWS FROM JERUSALEM.

The numerous friends of the Rev. Samuel S. Cooper, now on his journey home visiting the Holy Land, are naturally anxious to see a letter lately received from him, giving an account of his travels through Palestine and the present state of Jerusalem. But as the original is damaged by coming through so many hands, they cannot be gratified any longer by seeing it to their satisfaction, otherwise than in print; therefore conformably to the desire and wish of all those who take an interest in his welfare, the following, which is a literal copy of one of his letters to Philadelphia, is published for their gratification in hopes at the same time, that they will soon have the further satisfaction of getting still more curious and complete details on his arrival, which is expected shortly.

Father Cooper, as we learn from the letter of Conwell to Marechal, April 28th, was in Baltimore on that date.

Further events of this time show that the bulk of the congregation was growing heartily tired of the schism and its fruits, and the Trustees and those who still had any zeal for their cause were compelled to retrench in their expenditures while they made some last despairing efforts to resuscitate the struggle by appealing for recognition to Rome.

On Feb. 18th John Ashley resigned the Treasurership, and Messrs. Leamy and Barry were appointed a committee on Finance to do the service of a Treasurer.

On Friday April 1st., the Board ordered that all services in the Church cease, that O'Meally's salary cease, that the salaries of the sexton, organist and bellows-blowers be stopped.

On April 5th., the election was held. The adherents of the Bishop made no contest and the same Board was re-elected and O'Meally continued on the Board as Pastor of the Church.

At the first meeting of the reconstituted Board, it was resolved to close the boy's school, but on April 21st this was modified so as to reduce the number of pupils and procure a school-mistress. It was also determined that O'Meally should go to Rome to present the case and contention of the Trustees to the S. Congregation of the Propaganda. At the first meeting of the Board, O'Meally had applied for copies of all papers bearing on the case as he intended going to Rome to establish his claims and those of the Trustees.

On the 12th a "meeting of the Congregation" was held, which resolved that O'Meally be requested to go to Rome to obtain "the establishment of some rational and fair system for the administration of the affairs of the Catholic Church in the United States" and that the Catholics of the country generally be invited to cooperate in this important

object,—that during his absence “any clergyman unconnected with the controversy will be cheerfully received.” The Bishop would not agree to appoint such a clergyman, and so the church was closed and the Trustees on Sept. 5th, 1825, reduced the pew rent to the nominal sum of three dollars a year.

On April 15th the Trustees signed “a Diploma” for O’Meally to go to Rome and “negotiate a concordat best calculated to prevent the recurrence of any mischievous collision between the Ordinary of this Diocese and the Trustees of the church, by accurately defining the boundaries of the rightful powers of each party.” On the same date they signed instructions for O’Meally, that in treating with the Holy See, he “shall on no account consent to forego our claim to the right of patronage in said church, or should it be found impracticable to reconcile the conditions of that right with our peculiar circumstances he shall secure to us, at the least, an influence in the appointment of our pastors equivalent to that which the said right would secure.” Four days later O’Meally left for Rome. To his expense account was charged \$40 for translating documents and \$73 for printing. Since the beginning of his charge Nov. 21st, 1823 to April 19th 1825, a period of one year and five months, he had been paid \$2146.39. Towards the expenses of his trip to Rome, Edward Barry, Trustee, advanced \$400 and R. W. Meade \$100. A year later, April 2nd 1826, Barry claimed his money of the Board. It was disallowed by a tie vote on the 26th, but on July 24th it was admitted and ordered paid by a vote of five to two. In the next year, on Nov. 7th 1827, Mr. Meade was reimbursed.

O’Meally reached Rome on July 16th 1825. The Propaganda, it seems, refused to receive him as the envoy of the Trustees, and nine days after his arrival, July 25th 1825, he made a formal submission and recantation.

Bishop Conwell, when in Carlisle on a visitation of that part of the Diocese in October, received a letter from the Pro-Prefect of the Propaganda announcing the fact. He had the letter and the accompanying document translated and printed at Carlisle.

A Communication from his Holiness the POPE, and the Sacred Congregation of the College of Cardinals at Rome, addressed to the Bishop of Philadelphia, is just come to hand. As it regards the *schism* in Philadelphia, which is a subject of material import to the whole city, on account of the Disturbances which it occasionally produced, it is published for the satisfaction of all concerned.

This Communication consisting of the Cardinal Prefect's letter to Dr. Conwell, and the *Formula*, signed by Priest O'Meally, on the 25th of July of the present year 1825 is given to the public without comment.

#### THE CARDINAL'S LETTER.

MOST REV'D SIR,

I hope you have learned by the despatch of the 16th of July, that the Priest Thaddeus Joseph O'Meally, of Limerick, had arrived in *Rome*, and that the Sacred Congregation had refused to have any correspondence with him on the subject of the Schism in Philadelphia. But to give you further information, and to prove that he has renounced forever his connection with the Schismatics in St. Mary's Church, I send you enclosed copy of the *Formula* approved by his Holiness for his signature, which, after his having taken the case into mature deliberation, He the said Priest O'Meally subscribed in due form on the 25th of July, in presence of the Secretary of the Sacred Congregation, with two Roman Priests as witnesses, and a Notary Public to attest the fact. The original *Autograph*, with the signatures of the above mentioned respectively, is carefully preserved in the Tabulary and Archives of the *Propaganda*.

May God long preserve your Lordship; and I remain yours  
as a brother, with studious consideration.

JULIUS MARIA,  
Cardinal Bishop of Ostia de Somalia,  
Pro-Prefect of the Sacred Congregation.

PETRUS CAPRANO,  
Archbishop of Iconium, Secretary.

Dated from the College de Propaganda Fide, Rome, the  
30th of July, 1825.

*To the Right Rev'd HENRY CONWELL,  
Bishop of Philadelphia.*

The above is fairly translated from the Latin original, which  
I attest.

HENRY CONWELL,  
*Bishop of Philadelphia.*

The following is a copy translated in like manner from the  
Latin original, being the declaration of Priest O'Meally, who  
had lately lent the aid of his ministry in support of the schism  
in Philadelphia:

I, the undersigned, Thaddeus Joseph O'Meally, Priest of the  
Diocese of Limerick, in Ireland, residing for some time past in  
Philadelphia, North America, understanding the perversity of  
my conduct by joining to support the schismatical faction of  
certain Trustees of St. Mary's Church the Cathedral of that  
city, in usurping the prerogatives of a Pastor of said Church, in  
defiance of the Bishop's mandate to the contrary, to the great  
scandal of the surrounding nations especially to that of Amer-  
ica—sincerely lamenting my misconduct on that occasion; and  
truly penitent for the scandals originating from that source,  
I am now anxious to repair the evils I have committed, as  
much as lies in my power; for which purpose I now publicly  
profess and proclaim to the world, that I have renounced for-  
ever, the said faction, and their schismatical proceedings, and  
that I have abdicated accordingly, the usurped right of pastor-  
ship in St. Mary's, conformably to the Apostolic Instructions

contained in the Brief of his Holiness, Pope Pius the Seventh, of sanctified memory, dated on the 24th day of August 1822, and imploring pardon and forgiveness from the Most Reverend Father in God, HENRY CONWELL, Bishop of Philadelphia, for all the transgressions which I have committed against his authority; begging at the same time from him, or from the Holy See, to be absolved from the Major Excommunication, which the Bishop had inflicted on me with every degree of justice on his part. And I hereby solemnly swear to abide forever by the profession which I now make; and that I shall never, at any time hereafter, upon any account whatsoever, return again into the Diocese of Philadelphia; and that a perpetual monument of this, my steadfast resolution and purpose, may forever exist and be recorded, I have subscribed my name to this declaration, anxious that it be printed, in order, that the knowledge of it may be diffused and universally published to the world.

THADDEUS JOSEPH O'MEALLY.

Rome, the 25th of July, 1825.

N. B. The Arch-Bishop of Baltimore can verify the above, having received copies of the same, from Rome.

The Bishop sent a printed copy of the above to Archbishop Marechal on October 25th.

It was also printed in the Philadelphia Gazette on Nov. 4th, with this introduction:

The following documents after having travelled from Reading to Lancaster, from Lancaster to Harrisburg, from Harrisburg to Pittsburg, and from Pittsburg back again to Philadelphia, have at length found place in our city papers. We first saw them a month ago in the *Berks and Schuylkill Journal*.

To state whatever facts are known of O'Meally's career and so dispose of him at once,—he was born in Limerick, March 24th, 1797, and ordained there. After his submission at Rome, he returned to Ireland and was appointed to the Cathedral at Dublin. In 1836 he "obtained unenviable

notoriety by his harangue at the meeting of the Catholic Association." He went to Malta and there made exhibit of "the eccentricity of his character." He returned to England, and in 1851 was in Dublin as Editor of "The Christian Social Economist." (Oliver's Collections, p. 369.) He died in Dublin, Jan. 2nd, 1877, at the age of 80 years, being at that time Chaplain to the Presentation Nuns.

The following account of him is from a contemporary document, written by the Bishop's friend, Joseph Snyder. It was found among those rescued by the author from a waste paper shop in Elbow Lane, and is now in the possession of Mr. Samuel Castner.

The Rev. T. J. O'Meally arrived in the city of Philadelphia on the 14th of October 1823, in the ship Alexander from Liverpool, he having been invited by the Trustees of St. Mary's Church, thro the Rev. William Hogan, who had been employed by the said Trustees and was excommunicated by the Bishop of this Diocese, notwithstanding this censure had been justly inflicted on the said Hogan, the said Trustees kept him in the church of St. Mary's, and he there officiated and exercised all Priestly functions. On the arrival of Mr. O'Meally, he associated himself immediately with the said Hogan, they lived together in the same house and frequented the same church, Hogan celebrating mass, Mr. O'Meally preaching. For some reasons it was necessary for the said Hogan to be absent from this city for some time and as soon as things were arranged between him and the Trustees, he embarked on board the said ship Alexander and sailed for Liverpool, immediately after the departure of the said Hogan the Trustees employed the said O'Meally their pastor. As soon as he had celebrated mass he was also excommunicated by the Bishop. This had no other effect than to make him and his adherents more obstinate, all despising the Bishop's authority; however the said O'Meally made several attempts at reconciliation during Hogan's absence, but his proposals were so ridiculous that they were despised by every true Catholic. The said O'Meally

continued to exercise all Priestly functions in open violation of the prohibition of the Bishop. The said O'Meally considered himself fully authorized as he had received his mission from the Trustees during the absence of Mr. Hogan. Mr. O'Meally took occasion to represent his bosom friend Hogan as a very bad man, that he knew much of his conduct, having lived in the same house with him some time, he finally succeeded in prejudicing the Trustees against the said Hogan, in order that he might retain his situation, in case the other should return, which was not then known. Hogan having received some intimation of the proceedings of his bosom friend (O'Meally) and the Trustees, shaped his course to Charleston, S. C. After several communications between the Trustees and him, he finally arrived in this city when the Trustees rejected him and retained Mr. O'Meally.

Mr. O'Meally had very much the appearance of a dandy, and could not persuade the congregation to adhere to him. In twelve months after his first entrance into the church he had not more than from 20 to 30 hearers, he being universally despised as a hypocrite and traitor to his friend and bosom companion. Finding himself abandoned almost by every respectable person, he made several efforts a second time at reconciliation with the Bishop, but no doubt was prevented by the persons who had him completely under their control. However finding it impossible to gull the Bishop, on the other hand being deserted by his deluded followers, and having to preach only to the walls of the church, and being looked upon as an outcast, he endeavored to persuade the people that he must proceed to Rome in order to have their rights asserted there, of this they had no doubt, and so the Bishop and his party would have to suffer for all the wrongs and evils they themselves had committed for nearly five years. But these poor unhappy creatures were deceived. Instead of applying to the Court of Rome for redress, he made submission in the most humble and penitential manner, to which he subscribed his name on the — 1825 at Rome before competent witnesses, which he requested to be published in this country.

This document was, agreeably to his request, published in several Newspapers of this city. The contents must have been very unpleasant to the feelings of the Trustees, particularly as they were the only remaining friends and supporters of Mr. O'Meally, who denounced them a faction and schismatics, perverters of the Catholic principles. From the time Mr. O'Meally left here, which was on the 19th of April 1825, by order of the Trustees, the church of St. Mary has been opened every Sunday morning. Since Mr. O'Meally's departure there are none who attend them but the sexton, who appears to be prime minister, and frequently buries their dead, some of the Trustees, with a few others, who spend some little time in conversation, and then close the doors and retire.

This day March 18th 1826, Captain John Meany related the following to the subscriber, that he had seen M. Carey lately, and also the Rev. Mr. Harold on the subject of restoring peace in St. Mary's, that he had suggested to them, if the Bishop would decline forcing himself on the congregation of said church as pastor, that all the present differences would subside and peace would be restored.

JOSEPH SNYDER.

Other events of this year are as follows:

On May 23rd the annexed notice appeared in the Philadelphia Gazette:

NOTICE.

I understand some inquiries have been made at Mr. Girard's Bank, to know if I had twenty-five thousand dollars deposited there. I cannot understand the object of these inquiries, as I owe no debts and want no credit; but to satisfy those individuals who feel so much concerned about my affairs, I beg leave to inform them that I never had a dollar deposited in Mr. Girard's Bank, and further that I have not at present one deposited in any bank in the United States or elsewhere.

WILLIAM HOGAN.

In the latter part of August and during September and October, Bishop Conwell made a visitation of the interior of the Diocese. In August he blessed the annex to St. Patrick's Church, Carlisle, Pa. He was assisted on the occasion by Father Keenan of Lancaster, and Father Dwen of Carlisle, and "presumably by the Jesuit Fathers of Conewago." (Ganss' History of St. Patrick's).

It is a singular circumstance that while the Trustees were contesting with the Bishop the right of patronage, or of presenting pastors for the church, and basing their claim on the alleged fact that they represented the founders of the church, neither possessed a legal title to it. This was vested in Rev. Francis Neale of St. Thomas' Manor, Maryland. On Nov. 7th 1825, Father Neale conveyed the lot and church of St. Mary's to Bishop Conwell for a consideration of five shillings. The title was proved before Alderman Binns by Rev. Patrick Dwen, one of the witnesses to the deed. Recorded May 23rd 1826 (?), book G. W. R. No. 9, 249.

This summary of the Bishop's correspondence with Archbishop Marechal, may throw some further light on the events of this time. April 28th, 1825.

He speaks of the Jubilee, and awaits Marechal's answer as to the manner of conducting it. Is glad to hear of Cooper's arrival in Baltimore, hopes that he will not fail to be "with us" at the time of the Jubilee, when his friends have been comfortably placed and prepared; old trustees are still in possession of St. Mary's and its revenues. We are patient and rejoice in thankfulness.

Oct. 25th.

He sends a copy of O'Meally's retraction "which I got printed at Carlisle where I received it." He had just returned from visiting several districts. He informs the Archbishop that Bishop England had arrived at New York, with his sister.

Nov. 24th.

Yesterday Bishop England asked me if I had heard that there was to be a general correspondence between all the churches in the Union to settle on some mode of discipline which might serve the cause of Religion,—he seemed to require my concurrence. I answered that I did not think that such a measure could be of service,—schemes of this kind did much injury,—that on my arrival in Philadelphia I was threatened with a combination of the churches of Norfolk, Charleston, Philadelphia and other places,—I should not encourage,—Dr. Fenwick does not approve of it either.

Dec. 19th.

Received the same news from Rome respecting St. Augustine's Church; news from Rome that Bishop England's constitution will be examined before approval by the Holy See: England here on the 15th.,—delayed in getting away,—did'nt call on me,—wrote me asking what hour he could have the use of the altar at St. Joseph's,—I answered in person to choose time and be done with us,—accepted,—started at 3 A. M. for Baltimore with his sister.

Dec. 30th.

Speaks of another interference of England,—I desired him to let them know from himself that they should be received with kindness, whenever they should be disposed to return to duty,—answered that they would do nothing in the case except by negotiation,—I could not allow.

## FATHER PETER HELBRON'S GREENSBURG, PA., REGISTER

*(Continued)*

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Copied from the original by the Rev. Father John, O. S. B., of Saint Vincent's Abbey, Pennsylvania. Translated by Lawrence F. Flick, M.D., L.L.D.

1809

Curry, Daniel, of John and Margaret Curry, born January 28th, baptized by R. D. O'Bryan, April 2d. Sponsors, Jacob Kuhn and Margaret Coll.

Hargens, Catharine, of John and Bridget Hargens, born March 11th, baptized by R. D. O'Bryan, April 3d. Sponsors, Charles Roger and Bridget McDarmeth [McDermott?].

*Original book, page 61.*

Brick, Peter, of Peter and Margaret Brick, born March 22d, 1809, baptized April 16th. Sponsors, Peter Ruffner and Elizabeth Brick.

[N\*95.—In the original “by the same” is constantly used, and refers to Father Helbron. Father Helbron really copied the records into the book even of the baptisms of Father O'Brien, the latter in all probability furnishing him the notes. This is indicated by the manner in which the Irish names have been spelled and in which Father O'Brien's own name has been spelled.—L. F. F.]

Campbell, Andrew, of Michael and Sibylla Campbell, born November 9th (evidently of the preceding year), baptized April 30th. Sponsors, Anthony Campbell and Mary Campbell, maiden.

Riffel, Thomas, of Bernard and Margaret Riffel, born December 6th, 1801, baptized April 30th. No sponsors given.

Riffel, Michael, born May 17th, 1804, of the same father.

Riffel, Abraham, born December 24th, 1805, of the same father.

Riffel, Elizabeth, born May 26th, 1808. No sponsors given for any of them.

Mecenaldy, Sara and Anna Maria, of —— Mecenaldy and Catharine his wife. Sara born August 10th, date of birth of Anna Maria not given but probably the same date, baptized April 30th. Sponsors, Neal Meclansy and Rose Koyl [Coyle?].

Koyl [Coyle?], Terence, of Philip and Catharine Koyl, four years old, baptized April 30th. Sponsors, Peter Meccenaldy and Isabel Campbell.

Koyl, Andrew, four months old, baptized (presumably on the same day). Sponsors, Charles Roger and Catharine Campbell.

Denaho [Donahoe], John and Anna, of John and Genevieve Denaho (date of birth not given), baptized by the same May 5th. Sponsors, Cornelius and Anna Mecdonnell.

Hammer, Joseph, of John and Margaret Hammer (date of birth not given), baptized May 5th. Sponsors, Mary Schmid and Patrick Mecdonnell.

Sander, John, of John and Mary Sander, born July 27th (evidently of the preceding year), baptized May 7th. Sponsors, James Mecdonnell and Margaret Koss.

Koss, Henry, of Joseph and Mary Koss, born May 22d, baptized May 24th. Sponsors, Henry Reinsel and Elizabeth his wife.

Mecdarmet [McDermott?], William, of Patrick and Bridget Mecdarmet, born April 9th, baptized June 1st. Sponsors, George Trox and —— Prudy, maiden.

*Original book, page 62.*

Borgoon, John, of Barnabas and Mary Borgoon, born May 13th, baptized July 31st. Sponsors, George Trox and Margaret Pettecult.

Brucher, Agnes, of Charles and Agnes Brucher, born May 1st, baptized July 16th. Sponsors, Peter and Catharine Rogers.

Hoeny, John, of John and Susan Hoeny, born July 13th, baptized August 27th. Sponsors, John and Petronilla Conner.

Mecmolland, Margaret, of Inos and Catharine Mecmolland, born April 7th, baptized August 27th. Sponsors, Christopher Glass and Margaret his wife.

Hürsman, Theresa, of John and Mary Hürsman, born August 5th, baptized September 1st. Sponsors, Matthias and Margaret Brick.

Dagharty [Dougherty?], Thomas, of Lachelin and Sallie Dagharty, born March 9th, baptized September 1st. Sponsors, John Wagener and Barbara his wife.

Haas, Salome, of Samuel and Barbara Haas, born April 9th, baptized September 10th. Sponsors, Henry and Margaret Brick.

Kelly, John, of Patrick and Margaret Kelly, born March 30th, baptized September 23d. Sponsors, John Grünewald and Catharine Dopper.

[NOTE.—In this entry the plural verb "baptizati sunt" is used, although the name of only one child is given.]

Kelly, Margaret, of Patrick and Margaret Kelly, born February 7th, 1805, baptized September 23d. Sponsors, John Henrich and Mary Grünewald.

*Original book, page 63.*

Cafferty, John, of John and Mary Cafferty, born February 10th, baptized September 25th. Sponsors, Patrick Mequire [McGuire?] and Margaret Hergens.

Armstrong, Frances, born January 12th, baptized September 25th. Sponsors, Patrick Mequire and Frances his wife.

Gryffen, Margaret, of John and Mary Gryffen, born September 29th, 1809, baptized October 15th. Sponsors, Simon and Catharine Ruffner.

Meglachlen [McLaughlin?], Catharine, of Nicholas Meglachlen and Pity, his wife, born October 22d, baptized at Carlisle on November 12th. Sponsors, Edward Pentegrass and Mary Jonshten.

Glass, William, of Christopher and Margaret Glass, born October 23d, baptized December 3d. Sponsors, Dionysius and Mary Conner.

Reinsel, Margaret, of Henry and Elizabeth Reinsel, born October 11th, baptized December 3d. Sponsors, George Reinsel and Margaret Dopper.

Ruffner, John, of George and Sibylla Ruffner, born August 17th, 1809, baptized December 24th. Sponsors, William Dagourthy and Margaret his wife.

Kuhn, Peter, of George and Mary Kuhn, born November 29th, 1809, baptized December 25th. Sponsors, Peter Aaren and Mary his wife.

*Original book, page 64.*

Kinz, Anna Mary, of Frederick and Mary Kinz, born November 26th, 1809, baptized December 25th. Sponsors, John Henry and Mary Barbara his wife.

1810

Noell, Henry, of Peter and Margaret Noell, born December 18th, baptized March 4th. Sponsors, Philip Seyverth [Seybert?] and Barbara his wife.

Conner, John, of Dionysius and Mary Conner, born January 16th, baptized March 11th. Sponsors, Timothy Conner and Petronilla his wife.

Merckell, Mary Ann, of John and Barbara Merckell, born December 8th, baptized March 18th. Sponsors, Frederick Kyns and Mary his wife.

Ruffner, Mary Ann, of George and Elizabeth Ruffner, born September 2d (evidently of the preceding year), baptized April 15th. Sponsors, John Grünwald and Mary Andress.

O'Donnel, Bridget, of Daniel and Cecilia O'Donnel, born December 3d (evidently of the preceding year), baptized April 19th. Sponsors, John Roger and Cecilia his wife.

Seyvert [Seybert?], Julia, of Philip and Elizabeth Seyvert, born November 4th (evidently of the preceding year), baptized by the same April 22d. Sponsors, Philip Seyvert and Barbara his wife.  
Müller, Anna, of Martin and Magdalen Müller, born March 2d, baptized April 22d. Sponsors, Thomas Aaron and Anna Mullen, widow.

*Original book, page 65.*

Ruffner, Henry and Peter, brothers, of George and Susan Ruffner, date of birth not given, baptized April 23d. Sponsors, George Ruffner and Anna Maria, his wife, for the one, and Peter Simon Ruffner and Anna Maria Zinsdorff for the other.

Kuhn, Mary Elizabeth, of Henry and Catharine Kuhn, born March 28th, baptized April 23d. Sponsors, Henry Reinzell and Elizabeth his wife.

Arens, George, of Peter and Mary Arens, born April 7th, baptized April 29th. Sponsors, George Kuhn and Mary his wife, for whom Catharine Dopper stood as proxy.

Handel, Catharine, of Dionysius and Catharine Handel, born February 2d, baptized May 6th. Sponsors, Catharine Zinsdorff, maiden, and Conrad Henry.

Kuhn, John, of Jacob and Mary Kuhn, born May 1st, baptized June 3d. Sponsors, George Ruffner and Mary his wife.

Michen [Meehan?], Sara, of Bernard and Sallie Michen, born June 1st, 1809, baptized by the same June 3d. Sponsors, Jacob Ruffner and Margaret Broun.

Noell, Anna, of Joseph and Margaret Noell, born March 12th, baptized July 15th. Sponsors, John Henry and Mary Henrich his wife.

Zepter [Septer?], John, of Adam and Mary Zepter, born April 20th, 1809, baptized July 15th. Sponsors, Simon Ruffner and Catharine his wife.

*Original book, page 66.*

Schorts, Margaret, of John and Anna Schorts, born January 10th, baptized July 15th. Sponsors, Jacob Hoeny and Elfy Coogen.

Megouhh [McGough?], James, of John and Sara Megouhh, born June 23d, baptized July 15th. Sponsors, Jacob Reyhen and Susan Drox, maiden.

Ruffner, Daniel, of Christian and Mary Ruffner, born January 23d, baptized July 29th. Sponsors, George Ruffner and Mary his wife.

Molling, Mary, of Richard and Annabel Molling, born February 30th, baptized August 15th. Sponsors, John Roger and Catharine Roger his mother.

Mecdarmor, Mary, of Patrick and Bridget Mecdarmor, born August 18th (evidently of the preceding year), baptized August 15th. Sponsors, Jacob Hoeny and Margaret Collfy.

Griffy, Henry, of Henry and Magdalen Griffy, born July 14th, baptized October 14th. Sponsors, George Ruffner and Margaret Isly [Easly?].

Handell, Joseph, of Joseph and Mary Handell, born April 27th, baptized October 21st. Sponsors, Peter Ruffner and Margaret Ruffner.

Ruffner, Henry, of Henry and Elizabeth Ruffner, born August 1st, baptized October 28th. Sponsors, Simon Ruffner and Mary Barbara his wife.

Morx [Marx?], John, of Jacob and Theresa Morx, born October 14th, baptized November 1st. Sponsors, Matthias Brick and Mary his daughter.

*Original book, page 67.*

Britge, George Henry, of Henry and Elizabeth Britge, born August 13th, baptized November 1st. Sponsors, George Henry Reinzell and Elizabeth his wife.

Megennery [McEnery?], Mary, of John and Mary Megennery, born October 26th, baptized December 2d. Sponsors, John Roger and Mary McDarmer.

Carr, Frances, of Manasses and Catharine Carr, born May 2d, baptized at the River Yock, November 25th. Sponsors, William McQuinly and Anna his sister.

Coll, Anna, of James and Salome Coll, two years old, baptized December 25th. Sponsors, Daniel Boyl and Cecilia his wife.

Callaigher, Mary, of John and Mary Callaigher, born August 18th, baptized December 25th. Sponsors, Dionysius and Catharine Dugen.

Brick, Andrew, of Peter and Margaret Brick, born November 30th, baptized December 25th. Sponsors, Jacob Kuhn and Mary Ruffner.

1811

Conner, James, of Dionysius and Mary Conner, date of birth not given, baptized March 29th. Sponsors, James Megeel and Catharine Kuhn.

Ruffner, Catharine, of Simon and Mary Barbara Ruffner, born December 9th, 1810, baptized April 11th. Sponsors, George Kuhn and Mary his wife.

Mecfee, Salome, of Patrick and Anna Mecfee, born November 9th (evidently of the preceding year), baptized April 14th. Sponsors, Frank Gilde [Guilday?] and Anna Thomas.

Carr, Manasses, of Patrick and Petronilla Carr, born February 22d, baptized June 2d. Sponsors, Daniel Boyl and Catharine Dugen.

Calegar [Gallagher?], Frances, of Anthony and Bridget Calegar, born May 24th, baptized June 2d. Sponsors, James and Julia Boyl.

*Original book, page 68.*

Grenewald [Grünwald?], Catharine, of Joseph and Mary Grenewald, born October 24th, 1810, baptized June 13th. Sponsors, Henry Brick and Elizabeth his wife.

Hargen, Mary, of Nicholas and Bridget Hargen, born February 7th, baptized July 7th. Sponsors, John Hargen and Catharine Roger.

Borgoon [Burgoon?], Elizabeth, of Bernard and Mary Borgoon, born April 21st, baptized July 14th. Sponsors, Peter Corrigen and Prudy his wife.

Pettetcott, Salome, of Jacob and Margaret Pettetcott, eight months old, baptized July 14th. Sponsors, Michael Corrigen and Anna Welsch. Septer, Christina, of Adam and Mary Septer, born June 28th, baptized August 26th. Sponsors, Simon Noell and Mary Andreas [Andrews?].

Ruffner, Catharine, of George and Sibylla Ruffner, born May 14th, baptized August 8th. Sponsors, Ferdinand Isly [Easly?] and Margaret his wife.

Brugen, Mary, of Charles and Agnes Brugen, born September 9th, baptized October 6th. Sponsors, John Wagener and Barbara his wife.

Isly [Easly?], Johanna, of Anthony and Elizabeth Isly, born September 1st, baptized October 28th. Sponsors, Jacob Kuhn and Mary his wife.

1812

Glass, Jacob, of Christopher and Margaret Glass, born January 2d, baptized January 2d. Sponsors, John Hoeny and Catharine. (No further designation.)

*Original book, page 69.*

Kuhn, Joseph, of Jacob and Mary Kuhn, born December 21st, 1810, baptized February 9th. Sponsors, Peter Brick and Margaret his wife.

Müller, Magdalen, of Martin and Magdalen Müller, born November 9th, 1811, baptized February 16th. Sponsors, James Henrich and Margaret Zinsdorff, widow.

Kins, Barbara, of Frederick and Mary Kins, born October 7th, 1811, baptized February 23d. Sponsors, James Henry, a young man and Mary Kins, maiden.

Morfy [Murphy?], Margaret, of Neil and Margaret Morfy, born January 26th, baptized March 29th. Sponsors, Patrick Morfy and Margaret his wife.

Hirsman, Mary, of John and Mary Hirsman, born January 10th, baptized March 25th. Sponsors, Matthias Brick and Mary his wife.

Ruffner, Salome, of Christian and Mary Ruffner, born December 6th (evidently of the preceding year), baptized March 25th. Sponsors, Peter Ruffner and Rose Wight.

*(To be continued)*

## BOOK REVIEWS.

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DIARY AND VISITATION RECORD OF THE RT. REV. FRANCIS P. KENRICK, ADMINISTRATOR AND BISHOP OF PHILADELPHIA, 1830-1851. Translated and Edited by Permission and Under the Direction of His Grace the Most Reverend Edmond F. Prendergast, Archbishop of Philadelphia, 1916, pp. 298.

In keeping with the classical adage *acta non agere*, it has not been the policy of the RECORDS to give a second notice to books sent to it for review. However, the importance of the present volume warrants a departure from the general rule. In the December issue of the RECORDS appeared a valuable critique, signed F. E. T., which called special attention to the early centers of Catholic life in the Diocese of Philadelphia as shown by the comments of Bishop Kenrick on the places visited by him on his official journeys. But with characteristic self-effacement F. E. T., who is likewise the Translator and Editor of the volume, carefully refrained from pointing out several valuable features of the work, which were due entirely to his own enlightened industry and ability. The present notice aims chiefly at supplying these *lacunae*.

In the first place unstinted praise must be given to the Editor for the excellent plan adopted in the preparation of this book. The translation of the Diary from the original Latin is splendidly done and reads more like an original piece of work in the English tongue. But Father Tourscher deserves still higher praise for his work as Editor; for with painstaking industry he has placed the wealth of information contained in the Diary at the instant disposal of the student of Church History in this diocese by an ample Summary of Contents (pp. 5-23) and several valuable Indices (pp. 269-298). In these Indices is given a list of the clergy whose names are mentioned in the Diary, a list of places visited by the Bishop,

a list of the churches of the Diocese, with the date of their erection, and also a list of the various Sisterhoods existing at the time. Moreover he has added some 552 footnotes of great value and interest.

There can be no question as to the importance of the material contained in this Diary for the student of the history of the Catholic Church in Pennsylvania. A trustworthy and connected narrative of ecclesiastical events covering a space of more than twenty years (1830-1851) is indeed a *rara avis* in American Church History. And if we consider, in addition, that the present work was not written for the public eye, but as a memorandum of the actual condition of affairs to serve as a guide in providing for the future management of the diocese, we can readily realize that this Diary presents a mass of first-hand official information regarding the Church in Pennsylvania at that epoch which we would vainly seek elsewhere. There is an utter absence of rhetoric, but an imposing array of facts briefly and concisely presented. Thus, to mention a few instances, we are told that in 1830 St. Peter's Church, Wilmington "is the only church in the state of Delaware" (p. 30). In the same year it is set down that, from Pottsville, northward and eastward "in this whole region as far as the boundaries of the state of New York there is not one priest" (p. 33). His action regarding the funeral and interment of Stephen Girard is clearly explained (p. 66). In his petition for the erection of an episcopal see at Pittsburg, 25 July, 1835 he mentions that there are about eight thousand Catholics there, out of a total population of more than twenty thousand (p. 114). The account of the disgraceful "Native American" riots of 1844 furnishes perhaps the most interesting portion of the narrative (pp. 221-226). He likewise chronicles the arrival of Father Theobald Mathew, the great Apostle of Temperance, 20 November, 1849, and states that at least three thousand people took the pledge during the two weeks that Father Mathew remained in Philadelphia (p. 257).

Finally, due acknowledgment should be made to the present Archbishop of Philadelphia, the Most Reverend Edmond F. Prendergast, who, in a more restricted sphere, has followed

the illustrious example of Pope Leo XIII in permitting the translation and publication of this gem of the Philadelphia Diocesan Archives. In fact, not only did he permit and direct the publication of this work, but, with a liberality that recalls the generosity of the Princes of the Church in former ages, personally furnished the funds that made possible the appearance of this invaluable contribution to the sources of local Church History.

JOSEPH J. MURPHY, J.C.D.

OUR HISPANIC SOUTHWEST. By Ernest Peixotto. Illustrated by the author. New York: Charles Scribner's Sons. 1916. Pp. 245.

Mr. Peixotto is before all else an artist, one equally skilled with pencil and pen. Secondly, he is a traveller, one who, like Ulysses of old, has seen many men and cities. Lastly, perhaps leastly in a relative sense, he is an historian, one fairly cognizant of past events. As an artist he is quick to discern and appreciate whatsoever is beautiful in the immense galleries of nature through which he passes. Better still, he is able to portray and to describe what he observes, to narrate it all in a manner which makes the reader share the artist's joy and enthusiasm. The pen and crayon sketches with which the present volume is adorned are the fitting accompaniment and illustration of a narrative which, always pleasing, becomes at times impressive and to a degree eloquent. As a traveller the author's long and wide experience enables him to select what is most vital and attractive in the places he visits. As an historian he is sufficiently acquainted with the witnesses to the past to make them speak with accuracy and relative sufficiency of the leading events the memorials whereof fall within his experience.

The volume contains the story of a journey which includes, as the leading points of interest, present and past, New Orleans, San Antonio, our Mexican border, El Paso, parts of Arizona—notably Tucson and the Grand Cañon—some of the principal pueblos of New Mexico, and lastly the city of the Holy Faith. The route, it will be noticed, passes through a

country every league of which is reminiscent of the intrepid Conquistadores, and redolent of those saintly heroes, the apostolic friars and padres, who spent themselves and were spent amongst the savages of the Southwest, who taught the Indian neophyte at once the arts of civilization and the truths of religion, enabling him to transform deserts into gardens, to rear happy peaceful homes, to build shrines to the Great Spirit, temples, the majestic ruins of which in their mute eloquence still attest their original grandeur and witness to the wonderful faith and love and zeal of the converted savage. For this reason the volume is a welcome addition to a class of literature which, though growing, is none too large.

The author, we presume, is not a Catholic. Nevertheless, he writes with justice no less than with sympathy and even enthusiasm of the selfless lives of the Spanish missionaries; and of the wonderful things they accomplished. Of course there is a picturesqueness, a lure of romance, about the story of the Padres which attracts even the least emotional of readers. It is not, therefore, at all surprising that so esthetic a mind as that of the present author should find herein a rich field for artistic cultivation, and that we should meet repeatedly in his pages passages like the following. Writing of the Pueblo Mission at Nambe, a mission, by the way, which had its church and resident priest as early as 1642, and has both at this moment, if we are not mistaken, he goes on to say: "Wherever I visited one of these isolated communities, I thought of those lonely *frailles*, those missionaries who sacrificed themselves so willingly for what they considered the worthiest object in life—the saving of souls—electing to go and live, quite unprotected, among those treacherous flocks who at any moment might rise and kill them. Indeed long experience had taught them that this was to be expected at frequent intervals; yet burning with holy zeal, they took up the burden and pursued the work courageously, winning their martyr's crown bravely, if such was to be their fate. The churches that they built so long ago still stand to attest their devotion" (p. 241). To readers familiar with "the mission literature" written by non-Catholics, reflections of this kind have become

commonplaces and they are apt to be tempted to see in them a tendency on the part of the writer to exploit the picturesque situations if not to patronize the *frailles*. We believe it would be unjust to attribute such an animus to the present author, even if the faintest suspicion of the patronizing air does suggest itself in the closing chapters. Moreover, when italicizing the line in the above quotations the reviewer was wondering whether Mr. Peixotto thought the *frailles* might possibly have been mistaken in "considering the saving of souls the worthiest object in life"—whether perhaps to his mind they might have been deluded, the victims of enthusiasm, the subjects of some sort of *idée fixe*, which, however elevated, was for this very reason unobjective. We all know how Parkman seems to have read some such idea into the Jesuits of North America and perhaps the precedent leads one to expect a similiar reading in the present story of the missionaries of the Southwest.

Be this, however, as it may, Mr. Peixotto has given us a highly interesting and attractive picture of the latter region. The historical elements, while not meant to be at all commensurate with the original facts, are, as was hinted above, sufficient for the author's purpose. The narrative traverses a portion of the history of the early missions which is less familiar perhaps even to Catholics than the French Missions of the North or the Spanish Missions of the West. Everybody knows of Breboeuf and of Junipero Serra, but relatively few know of Fray Marcos and surely still fewer of Father Kino. Probably the most interesting portion of the present volume is the brief account of Father Kino and the description of his great church, San Xavier del Bac, which after two hundred years, during which it has undergone little repairing, is still in daily service. In calling attention to these pioneer missionaries of New Mexico and Arizona, the author has done a service to American readers, whatever their religious convictions.

OUR FIRST WAR IN MEXICO. By Farnham Bishop. Illustrated. Charles Scribner's Sons. 1916. Pp. x—225.

The occasion which led to Mr. Bishop's interest in the subject here treated was the likelihood of another war with Mexico. Most of the histories of the first war can be divided, he thinks, into two classes. First come those written shortly after the treaty of peace. The writers of these "painted everything in red, white and blue and chanted songs of glory." The second group comprises those that were written later, under the influence of the Abolition movement. "The authors of these painted everything coal black and passed by on the other side." Following in the footsteps of Mr. George Rives, whose work, *The Relations of the United States with Mexico, 1821-1848*, he deems both scientific and impartial, Mr. Bishop has sought to give a fair account of the causes and events of our first war with Mexico. That he has on the whole succeeded in this endeavor will probably be generally recognized. The few ebullitions of anti-Spanish and of course anti-Catholic sentiment, which occur in the earlier chapters of the volume would seem to be meant as witticisms and will probably do the intelligent reader no harm. If one be asked under which of the two categories of kindred productions mentioned above the present book should be placed, one will make no mistake in not putting it under the second. Mr. Bishop does *not* paint everything "coal black." There is plenty of color, notably red, white and blue. "The chant of glory" is there, though it is never loud. Just *sotto voce*. This of course is as it should be. Moreover, the colors comport well with the author's style, which is always bright. His descriptions of the battles from Palo Alto onward are most graphic and vivid. Mr. Bishop cannot be dull.



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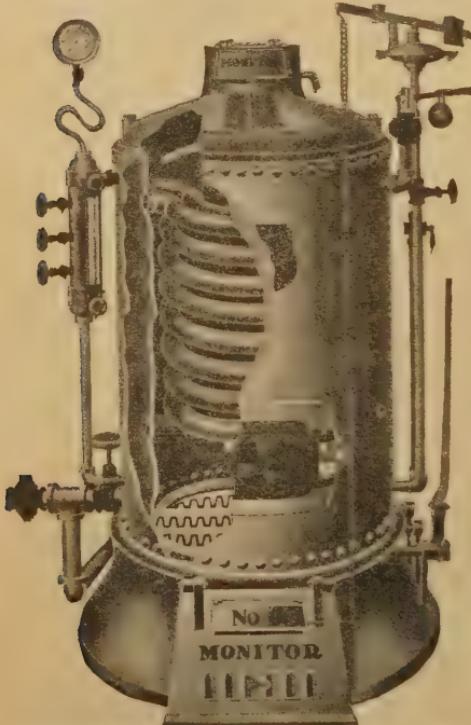
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# RECORDS OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY

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VOL. XXVIII

JUNE, 1917

No. 2

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## SAN DOMINGO REFUGEES IN PHILADELPHIA.

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COMPILED FROM THE ORIGINAL D'ORLIC-RODRIGUE PAPERS  
BY JANE CAMPBELL.

---

AMONG the many treasures in the possession of the AMERICAN CATHOLIC HISTORICAL SOCIETY is a large collection of documents of various kinds, comprising the family papers of some of the refugees from San Domingo, who sought safety in the United States from the negro insurrection which devastated that island at the end of the Eighteenth Century.

These family records are exceedingly interesting for among them are letters, mercantile accounts, legal documents and military commissions, affording not only an accurate and fairly comprehensive history of the families concerned, but throwing valuable side-lights on contemporary affairs.

The papers deal chiefly with two families, the D'Orlics and the Rodrigues, but they also contain records of the Carreres, Bomales, Robineaus, Gourgues, Soulliers and

a number of others.<sup>1</sup> The majority are written in French, though in the later ones the medium is English. The script of a number of them is very beautiful and as fresh and legible as when penned more than one hundred years ago, indeed, some of these old letters have almost a century and a half to their credit.

#### THE REVOLUTION.

When the French Revolution of 1789 startled the whole world, French San Domingo was at the very height of commercial prosperity and was probably the flower of French Colonial genius and enterprise. Extensive plantations of sugar, coffee and cotton covered the land and the trade with the United States and Europe was enormous.

The population was composed of whites, mulattoes and negroes, these latter being slaves, for among the other commercial undertakings, the traffic in African slaves was carried on vigorously. The whites numbered about 28,000, the mulattoes, or as they were usually designated, free colored, about 22,000, and the negroes something over 400,000.

Many of the planters had been born and bred on the island, but many others were natives of France who had settled in San Domingo for trading purposes. The planters and free colored, who possessed much wealth, usually sent their children to France to be educated, but the line drawn between the two races was never overstepped, no matter what the educational advantages may have been. The negroes were mainly drawn from the inhabitants of the most degraded portions of Africa, and

<sup>1</sup> One of these refugees, Mother Xavier Clark, joined Mother Seton's community, and was chosen Superior in 1839. Cf. *The History of Mother Seton's Daughters*, vol. i, p. 321.

retained many of the vices and superstitions of their native country.

There were a number of important cities and towns on the island, Cape Francaise, or, as it was usually called, Le Cap, Port-au-Prince, Port-de-Paix, Fort Dauphin, Le Trou and Aux Cayes being the most populous. Le Cap and Port-au-Prince were the centres of great commercial activity, and their roadsteads were usually crowded with shipping.

It is not necessary to enter into the details of the massacres or the causes that led to them,<sup>2</sup> though the first

<sup>2</sup> Hayti was discovered by Columbus in 1493 and a Spanish colony was planted on the north coast at Isabella. San Domingo was settled about 1496 and the natives were gradually exterminated. The Buccaneers located at Tortuga, opposite Cape Francaise had placed themselves under the protection of France. Spain ceded the western part of the island to France and French Hayti soon became the most valuable of the French colonial possessions in the West, at the end of the eighteenth century, supplying Europe with one half of its sugar. The Spanish portion of the island made little progress.

The white population regarded the principles of the French Revolution, "Liberty, Equality and Fraternity" as applying to themselves alone, and repelled with contempt and indignation the claims of the mulattoes to a participation in these rights. A mulatto revolution under Ogé was suppressed, but the Paris government upheld the contention of the mulattoes, but later, at the petition of the whites, rescinded this action. The sudden uprising of the blacks in August, 1791, alarmed the white population and forced them to make overtures to the mulattoes, who, however, took to arms and civil war ensued. Universal freedom was proposed in 1794, but by that time the English had gained possession of nearly the entire western coast. Toussaint L'Overture, the Deliverer or Liberator, came to the assistance of the French with an army of blacks, and, after expelling the English, was made Commander in Chief. The Treaty of Basle in 1795 gave the whole island to France. A new uprising of the blacks was occasioned by the attempt of Napoleon to restore slavery in 1801. Toussaint was carried a prisoner to France where he died in 1803. In 1804 the blacks declared their independence, and the French garrison capitulated to the English fleet. The triumph of the negroes was attended by terrible massacres, so that the white population had entirely disappeared by 1805, either massacred or in exile in foreign lands.

news of the Revolution in France brought disquiet and alarm to the white residents and planters, an alarm fully justified by subsequent events.

The first slave uprising took place in 1791 and lasted for three whole days. Many whites were murdered, and hundreds fled from their homes, every vessel leaving the harbor being crowded with refugees.

During the next ten years or so the struggles between the whites and the blacks continued, and despite the fact that France sent Commissioners, Governors, Generals and troops in an effort to regain its lost supremacy, all such attempts were fruitless. The whites, who were not ruthlessly and barbarously massacred, were driven to take refuge in other countries, and by 1805 the white population had entirely disappeared and a black Republic had been inaugurated.

As early as 1793 about six hundred of the unfortunate San-Domingans had arrived in Philadelphia and Baltimore, most of them entirely destitute, for the negroes had burned almost everything on the plantations, crops, sugar houses, dwellings, and even Le Cap and other cities were given over to the flames.

#### MARIE JACQUES DOMENIQUE D'ORLIC

The Monsieur D'Orlic, whose history is told most graphically in these unique papers, was a man of means and an important figure in the portion of the island in which he resided. He was named Marie Jacques Domenique D'Orlic and was born on April 7, 1748, the son of Messire Jacques Grabeau Benoit D'Orlic, Advocate of Parliament of Bordeaux, and Dame Marie Marguerite Calleau, his spouse. The godfather was Monsieur Domenique Calleau, his uncle, and his godmother Dame Marie Anne Calleau.

Some beautifully written old letters throw light on the young D'Orlic when he had grown from boyhood to manhood, for it seems he sought a commission in the Royal Guards under the Prince de Soubise<sup>3</sup> and Monsieur Sécur<sup>4</sup> writes to him from Fontainebleu on November 13, 1770:

I have talked with Monsieur the Maréchal de Soubise of your desire to serve under his orders in the Company of the Gendarmes, and following this, spoke to him about your record. I requested of him at the same time permission to present you to him, and he was pleased to give it to me. In consequence I exhort you, Monsieur, to start for Fontainebleu on reception of my letter, that we may be able to meet Thursday morning at nine o'clock with Monsieur de Soubise and I will have the honor of presenting you to him. It will not be possible to speak to him more preferably about your business, and I shall be much vexed if you do not, under the circumstances, leave at once. It is absolutely necessary that you be presented Thursday morning as Monsieur, the Maréchal of Soubise, probably will leave Thursday evening and it will perhaps be impossible for us to meet again. Receive, Monsieur, I pray you, the assurance of my sentiments.

I have the honor to be your very humble and obedient servant

SEGUR.

The young man evidently had his desire of serving "under the orders" of Soubise gratified, for on May 20, 1772, the Prince writes to him from Versailles:

<sup>3</sup> Prince Charles de Rohan de Soubise, French General, born 1715. Favorite courtier of Louis XV; defeated by Frederick the Great at Rossbach; in 1758 gained two victories at Sonderhausen and Sutzelberg and was rewarded by being made Marshal of France; died in 1787.

<sup>4</sup> Marquis Philippe Henri de Sécur, born in 1724; served with distinction under Louis XV; Minister of War in 1780 and Marshal of France in 1783; died in 1801.

Monsieur, my Companion, I have destined you to serve on military duty near here the next July. I count on your punctuality not to miss being here the 29th of June. Be kind enough to acknowledge this letter as soon as you receive it.

I am, Monsieur, my Companion,  
devotedly yours

L. M. P. de SOUBISE.

A few years later the Colonel of his regiment certifies in the following handsome manner concerning D'Orlic's connection with the Company of Gendarmes of the King's Guards.

We, Colonel of the Regiment of Cavalry, Chevalier of the Royal and Military Order of Saint Louis, Adjutant and Commander of the Gendarmes of the Ordinary Guard of the King, charge ourselves to certify to all whom it may concern that Marie Jacques Dominique D'Orlic has been received in the Company of the Gendarmes of the Guard, the 12th of October 1770, that he has served with zeal and honor and has been always well behaved. In testimony thereof we deliver to him this certificate at Versailles, the Eighth of January, 1777.

LONGWY.

IN SAN DOMINGO.

The next records show D'Orlic as a sugar planter on an extended scale in San Domingo and married to Marie Lawrence Carrere, whom he wedded in 1778. The plantation was at Maribaroux in the burg of Ouanaminthe, and maps showing its dimensions and exact location, as well as of the properties adjoining, are still in existence.

The D'Orlics had one daughter, Marie Jeanne Françoise, who was baptized on January 17, 1782, in the Parish of St. Joseph at Fort Dauphin which was not very far from Le Cap.

That D'Orlic's ability and efficiency were recognized is proved by the fact that in February 1783 he was ap-

pointed "Captain of a Company of Dragoons of Militia in the Quarter of Port Dauphin, Parish of d' Ouanamintre." The commission is a beautifully executed document on parchment issued to D'Orlic, by "Guillaume Leonard De Bellecombe, Commander of the Royal and Military Order of Saint Louis, Marshal of the Camps and Armies of the King, Lieutenant Governor of the French Islands of America and Inspector General of Troops, Artillery, Militia and Fortifications" and another commission to the same effect was signed by no less a person than King Louis XVI.

When the catastrophe that laid waste French San Domingo took place, the D'Orlics fled from the stricken island and he himself gives a few particulars of the flight.

Having gone [he says] on June 17, to Cap in San Domingo with a permit from Citizen Pagent, Commandant at Port Dauphin, was enveloped by the disaster in that city. We sought refuge in the house of Monsieur Bertrand, merchant, Rue St. Joseph near the sea shore. When the armed negroes drove us to the last extremity we fled from the flames and took refuge in the roadstead, and embarked on the Ship "Chaser" of Bordeaux, commanded by Captain Donal de Puy, with no effects but our clothes, and, it being useless to return to land, we were obliged to go with the ship to its destination, Baltimore.

#### IN PHILADELPHIA

The D'Orlics arrived in the United States, July 9, 1793, and on August 28 following, took up their residence in Little Bohemia, Cecil County, Maryland, and continued there until April 18, 1795. Early in June of the same year, they came to Philadelphia and in this city spent the remainder of their lives.

In January, 1709, D'Orlic took out naturalization papers and in the "certificate of residence" issued to him

at the time, David Caldwell, Clerk of the District Court, stated that "Marie Jacques Dominique D'Orlic was fifty-one years old, five feet and four inches in height; hair, eyes and eyebrows, chestnut color; nose long; mouth, middling; chin, indented; visage, oval; forehead, high; marked with smallpox." The certificate was signed by John Bosquet, J. J. Mazurie and Joseph Donath, all names well known in early Philadelphia commercial annals, and it was issued by Philippe Joseph Létombe, French Consul in Philadelphia at the time.

D'Orlic's first residence in Philadelphia was at 74 S. Front Street where he stayed but a short time, going the next year to 366 N. Second Street. In 1811 he was living at Sixth and Sansom streets and in 1815 at No. 52 S. Fifth Street, which number was near Prune Street.

Monsieur D'Orlic kept up correspondence with San Domingo, and a letter written by Ferrier, a San Domingo merchant, throws a lurid light on the Island.

*My Dear D'Orlic :*

Still more misfortunes to relate to you. The town of Cap is reduced to a mound of ashes. The fierce Toussaint and the perfidious Christophe have completed their wickedness by setting fire to our place of refuge. At the sight of the French expedition which came to take away their power, they fled, the cowards, and in their flight they swept all before them and left the land in flames.

Cap is a camp peopled with unhappy creatures who tremble under the weight of the existence left to them by the barbarians. They took with them men, women and children, old men, estimated at the number of 1200, driving them before them like a flock of sheep.

Port de Paix was given by General Domberg to the ferocious Morpas, who burned the town, carrying away the inhabitants. Port-au-Prince was carried by assault, but was saved from the flames. When our troops disembarked, the

town was saved from these brigands, who had no choice but to flee without having time to set fire to the town.

Maribaroux is still safe, but will that last! Lemonade is intact because Louis Labalinaye went over to Rochambeau, and Matthieu, also commanding at Trou. This did not prevent the city of Trou, the houses on the heights of Torn and the Châteaux Venard, Maille, Garesche, etc. from being burned. The quarter Morin has been preserved in part. The tannery has been burned. Christophe's troops are now at Dondon where they are strongly pressed, but they do much harm.

General Le Clerc sent to Toussaint, his children, whom he brought from France with their preceptor. Toussaint sent deputies to treat for arrangements! He only asks the Spanish part of the island for himself! He also asks two millions found in the Treasury of Port-au-Prince, and uniforms for his troops! The General-in-Chief without replying to these propositions ordered him, through his emissaries, to surrender within three days and to restore all to order; otherwise he will destroy his army.

In the meantime the troops advanced and chased Christophe from Dondon, but they set fire everywhere, though Maribaroux is still safe.

The house Robineau is sheltered from the flames, so far. God grant that it escape. I will neglect nothing to put myself in possession, and the duplicate came very apropos, for the papers of Coupery are all gone, and Coupery himself has been taken away by the brigands, who drove before them all who fell into their bloody hands. What will be their lot!

The inventory of the house of Robineau shows 1900 "frames," 60 mules, 80 bulls, 3 horses, 8 cows. I will give you more details when it is possible to travel with safety.

The disaster is much greater than that of June 20, 1797. There are not fifty houses remaining and of these half have been injured by explosions of powder, to which the monsters have set fire. Toussaint himself has blown them up, and the monster wishes to negotiate!

I have forgotten to say that the Captain General-in-Chief Le Clerc, brother-in-law of Bonaparte, is assisted by several

generals of note and troops which conquered the Tyrol and above all conquerors of Marengo.

My letter, though disjointed, will enable you to understand the principal events in the establishment of our Liberty, which costs us dear. All my family, after having been twenty-four hours in the ruins of Cap, are in good health. We send our greeting to you and I am with all my heart,

Your affectionate servant,  
FERRIER.

The Rochambeau mentioned in the letter was the son of the Rochambeau who assisted the American Colonies in their War of Independence. Christophe was one of the negro leaders.

The French expedition had been sent by Napoleon in an effort to restore slavery, but the climate and fever were disastrous enemies of the troops, and the attempt was unsuccessful.

Toussaint L'Ouverture was in the ascendant when this letter was written and a copy of the proclamation issued by the negro Commander at that time has been preserved in these papers while Toussaint was, ostensibly at least, fighting in the interest and under the banner of France.

“French Colony” begins the proclamation “Liberty, Equality.”

Toussaint L'Ouverture, General-in-Chief of the Army of St. Domingo.

*Citizens:* I announce with great satisfaction that I have taken possession of the Spanish section of St. Domingo, in the name of the French Republic.

A column commanded by the General of the Brigade, has gained possession of the whole island. Persuasion, after the first attack, has been the only means I have used. My undertaking has been crowned with the most brilliant success.

Brigadier General Moise conducted himself with the courage, moderation and valor which characterizes always a French general. He executed with accuracy all my orders, he gave me a clear and exact account of all his operations, and the conduct of the officers and soldiers under his direction has given entire satisfaction. Discipline and obedience have been observed with scrupulous attention and persons and property have been respected.

Adjutant-General Habecourt, whom I sent to the Spanish Governor, Joachim Garcia, with my instructions to negotiate the taking possession of the Island fulfilled his mission with honor, intelligence and prudence.

(Here follows a detailed account of the march of the troops and the proclamation concludes :)

In consequence of this account which is my pleasure to make public, as I vouch for its truth, I declare that the officers and men of the Army of St. Domingo have well merited from their country health and fraternal friendship.

General-in-chief

TOUSSAINT L'OUVERTURE.

This proclamation was brought to the United States by James Blake, American Consul in San Domingo who came from Le Cap in February 1801 and was printed in the *American Gazette* on March 1.

\* \* \* \* \*

While a resident of San Domingo, D'Orlic seems to have been the faithful friend and advisor of many other residents, and after he came to America was entrusted with the business affairs of other San-Domingans.

He had been the guardian of the minor children of Madame Gourgue, his sister, a widow, and that he discharged this trust carefully and honestly was testified to in a written record by the merchant Bertrand, in whose house in Le Cap, D'Orlic had sought refuge, when he rendered up his trust to Madame Gourgue.

When Le Cap was burned D'Orlic lost many valuable papers, and the title-deeds to his property as well as those of estates which seemingly had been entrusted to him.

Another testimony to the esteem in which D'Orlic was held, was, that he was made the executor of the will of the owner of the Robineau plantation, so often referred to in letters from San Domingo. The will is a very beautiful document and worthy of being included in this account of these San Domingo refugees.

#### Last will and Testament

I, John Vincent Marie Robineau de Bourgon, born in the Island of San Domingo, domiciled in Nantes, and now, on account of business, in this city of Philadelphia in the United States of America, do by these presents make my last will and testament as follows: To wit—First. I desire that all my lawful debts (if any there be after my death) incurred in this country for my maintenance be paid by my Testamentary Executor, hereinafter named.

I bequeath to Moran, my servant now in my attendence, and in case he should still be with me at my death, an Annuity of five hundred Livres Turnois, during his life, to begin from the day of my decease to replace that part of his wages which have not been paid to him since he is with me, and to reward him for his affection, and I moreover bequeath to the same Moran, my servant, one hundred dollars to pay his expenses in returning to his own country, which annuity and legacy I wish to be exactly paid, and shall be charged on my estate generally, declaring formally that the two legacies, to wit, the said annuity and the sum of one hundred dollars shall not take place and shall be annulled in case the said Moran, my servant, should have obliged me for any reason whatever to part with him before my death, and that such is my will.

As to the generality of my real and personal estate—that I make no will, it being my will that the same shall go according to law to my lawful and natural heirs, with excepting the legacy hereinafter mentioned.

I nominate and constitute the Marquis de Caxaux the only Trustee and Disposer of my estate in St. Domingo for the administration of which I shall hereinafter provide, until he be re-imbursed in capital and interest of the advance that he has made to relatives, on condition that when he shall have been so re-imbursed, he shall account for the same to my heirs and shall from that moment give up to them the free and entire disposal of the said Estate, and I declare besides that by this article of my last will and testament, I only fulfil towards M. de Caxaux, a duty imposed upon me by friendship, gratitude and justice, in consideration of the services he has rendered me in assisting my family.

I herewith nominate and constitute M. Marie Dominic James D'Orlic, inhabitant of St. Domingo, now residing in Philadelphia, to be sole Executor of this my last Will and Testament. I have already given him powers to administer my estate in St. Domingo, which charge he did me the favor to accept, and I moreover declare that I prolong this testament and execution for the term of Five years, to begin from the day of my death, on condition that the said M. D'Orlic shall remit the proceeds of the same to the Commercial House of M. Lincoler at Nantz, which M. Lincoler shall place the same at the disposal of Mon. de Caxaux, until the latter as above mentioned be repaid of the monies which he has advanced.

I give and bequeath unto Mon. D'Orlic my testamentary Executor as a token of my gratitude for the friendship which he has shown me, the essential services I have received from him, and as a feeble proof of the inviolable attachment I have vowed to him, my ready money and the monies proceeding from the sale of the effects which I have with me and which were for my personal use, as linen, furniture, clothes, plate, books, jewels, which I have at my disposal in this country, not including elsewhere, upon condition that he will pay the expenses of my modest funeral which I pray may be given to my remains and the one hundred dollars which I have bequeathed as above mentioned to Moran, my servant, if he is in my service at my death, and to pay the other bills (if any)

which I may have in the United States of America. I allow moreover to the same M. D'Orlic in commission ten per cent. on the whole of the income from my plantation at St. Domingo, which commission shall be levied before any other thing on the gross revenue, before even deducting the expense of Labour. The said Commission to M. D'Orlic to indemnify him for the trouble attending on the administration of my estate.

In Testimony thereof I put my hand and seal

*April 10, 1802*

ROBINEAU DE BOURGON.

The inventory of the "goods and chattels, rights and credits which were of John Robineau de Bourgon" is very exact, curiously so in some instances, as in the list are these items, "eight old sheets absolutely worn out," which were appraised, however, at 50 cents, and "seventy-nine very old handkerchiefs" but which were thought to be worth \$1.50. Silver spoons and forks, weighing "something over" thirty-seven ounces were listed at \$42.66. "A lot of books of several authors, some of them incomplete" was rated at \$25. Robineau de Bourgon lived for some years after the making of his will and D'Orlic was not called upon to exercise his duties as executor until 1811.

Life must have presented many problems to the D'Orlics, plunged at once from affluence into poverty. D'Orlic left few stones unturned in order to support himself; he taught French, he took boys to board and educate and tried various other means of gaining a livelihood.

He kept up an active correspondence with relatives and friends as attested by the great numbers of letters carefully copied into blank-books and preserved. Very frequent were his letters to his niece, Maria D'Orlic, and his sister, living in Bordeaux. He also corresponded

with a brother-in-law in Charleston, S. C., and with a brother in Guadeloupe.

At one period, about 1816, he contemplated going to France on a visit, but does not appear to have been able to do so. The documents and legal papers concerning his own plantation, and of other plantations in San Domingo in D'Orlic's possession, were the occasion of a voluminous correspondence, and he had occasion to write often to the parents or guardians of the boys placed in his charge.

Altogether he must have had a very busy life and he was evidently extremely methodical, for his account books show his expenses to a penny. The household expenditures were all carefully noted year by year, and we may learn from them that in 1816, for instance, eggs cost but  $15\frac{1}{2}$  cents a dozen, though sugar seems to have been somewhat of a luxury, judging from the price for 2 pounds being  $37\frac{1}{2}$  cents. Candles were a constant purchase, as it was before the days of gas, and were rated at 20 cents per pound.

Most of these commodities were bought from the Evendens, E. L. and Philologus. The name is well known in early Philadelphia annals, though for some reason the name Evendens seems to have been dropped in favor of Loud, another family name, and under that name the brothers became the most prominent manufacturers of pianos in Philadelphia in the first quarter of the last century.

A receipted bill for pew rent paid by M. D'Orlic is evidence that the family attended Holy Trinity Church at 6th and Spruce Streets.

In 1798, on the 24th of February, D'Orlic's daughter, Marie Jeanne Françoise, was married to a friend of the family, Jacques André Rodrigue, a merchant, who had been in business in Port-au-Prince before the insurrec-

tion. The bride was very young, being but sixteen years old. The marriage seems to have been considered eminently suitable, for Monsieur Carrere, D'Orlic's brother-in-law, writing from Tarbe, in January, congratulates the father on the young lady's approaching wedding, and speaks in enthusiastic terms of the "good qualities and personal charms" of Marie Jeanne Françoise which must "have captivated him whom her young and innocent heart has chosen for her husband."

D'Orlic and his son-in-law were close friends, for the older man gave to Rodrigue authority to attend to many of his business affairs, and power of attorney for the settlement, not only of his own San Domingo claims, but of the claims of other refugees which had been confided to his care.

Four children were born to the Rodrigues: William (Jacques Aman Theodore) born February 4, 1800 and baptized in St. Mary's Church April 10 of the same year; Aline (Jeanne Jacquine) born December 1803, baptized in St. Augustine's; Aristide (Aman Theodore Michel) born 1809, baptized in March 1810 in St. Mary's; and Evelina (Marie Jeanne) born December 12, 1812 and baptized April 24, 1813 in St. Mary's.

From the year in which Hayti had become permanently independent, the French government had been carrying on more or less satisfactory negotiations with the new Republic as it was difficult for France to recognize the independence of what had once been her own prized possession.

A species of imperfect recognition was granted in 1825, on condition that Hayti pay six million pounds sterling as an indemnity to the dispossessed San Domingo planters. The sum was reduced subsequently to three million, six hundred pounds sterling. Hayti accepted this condition and in 1825 effected a loan in Paris

for one million, two hundred pounds sterling, nominally to pay the first installment of the indemnity. It was not until 1838, however, that France formally acknowledged the independence of her own colony, and it took Hayti some seventy or eighty years to liquidate the debt.

In 1824 Madame D'Orlic died after a long illness, and her husband soon followed her, dying on December 15, 1825 aged seventy-seven years and six months. He was buried in the graveyard of Holy Trinity Church and all the received bills for the expenses attendant on the funeral are still in existence. One bill, for instance, was made out to Conrad Cooper, Sexton of Holy Trinity, for "four Carriers to attend interment, \$4." For "hearse, \$4," and "one carriage at funeral, \$2."

Rodrigue, D'Orlic's son-in-law, was executor and he it was who attended to all the details of the will with scrupulous fidelity. It fell to his lot also to see that the D'Orlic San Domingo claims were properly presented and adjusted, as his children had fallen heirs to them.

In September 1826, the French government passed the ordinance assuming the payment of claims from the indemnity money paid by Hayti to France. Of course, stringent measures and regulations were necessary to prevent fraud on the part of spurious claimants, and many lawyers and agents in France made a speciality of the proper legal presentation of these claims to the government on behalf of clients in America or other countries in which they may have settled. Printed circulars of instructions were issued by them to their clients, these "ancient proprietors of San Domingo" and minute directions given as to what was necessary to substantiate the claims. Thus it was required to designate the name of the claimant; Christian name; place of birth; actual place of residence; where the property was situated; name of the Parish and of the District; name under

which the estate was known; title, and under what title claimed; extent and number of squares in ground (Dominican measurements); boundaries of the estate; kind of cultivation and facilities for marketing or for sale; number of negroes living on the estate; kind of mills; number of mules, of horses; number of kids, of oxen; number of beasts or horned animals; amount of annual revenue, and estimated value of property; distance from wharf and from the markets; legal titles to the estate and other documents concerning it in possession of the claimant.

It was also requisite, when presenting copies of birth, marriage or death certificates, to have them sworn to as correct and genuine by the proper designated legal authorities and witnessed in the city, parish, church, etc., in which the originals were preserved. A Justice of the Peace was usually the proper legal authority, and the attestations required the signatures of five reputable witnesses.

The claimant also had to state whether the property he possessed in 1789 in San Domingo was acquired by inheritance, gift, legacy, as creditor, by cession or purchase.

#### JACQUES ANDRÉ RODRIGUE

Jacques André Rodrigue,<sup>5</sup> who had married the

<sup>5</sup> In Matthew's *American Armoury* the pedigree of André Rodrigue is given as follows: "Descended from the celebrated Don Rodrigo Diaz de Bivar, the 'Cid' of Spain, and Rodriguez del Fuente, through the Sieur Michel Rodrigue, Baron and Compte de Curzay of Quebec, Canada and La Rochelle, France, recorded at his decease, 1777, Chevalier, Conseiller du Roi, Pres. Tesorier of France, Seigneur de Curzay, and his wife, Marguerite, daughter of the Sieur Jacques L'Artigue of La Rochelle, whose son Andre Jacques Rodrigue of La Rochelle married Marie Jeanne Françoise, daughter of the Sieur Marie Dominique Jacques d'Orlic of Bordeaux, France, and Fort Dauphin, San Domingo." The same book also states that the family was ennobled five times during the eighteenth century.

daughter of Mon. D'Orlic,<sup>6</sup> was born in Rochelle, France, on November 30, 1759, and was the son of Michael Rodrigue, Chevalier, Counsellor of the King, and President of the Bureau of Finance in La Rochelle.

André was engaged in business in Port-au-Prince, San Domingo, for, like so many other enterprising young Frenchman, he gravitated to that most prosperous of Colonies; but January 1795 found him, like many another refugee, settled in America, Philadelphia being the city chosen for his abode.

He was evidently an exceedingly enterprising business man. He seems to have been associated with a brother, Victor Rodrigue, in mercantile affairs, who had extensive dealings with the firm of J. and L. Brickwood, London.

André, as these old records show, was trading with Joseph Donath as early as 1798 and in 1802 was made supercargo of Stephen Dutihl's schooner, "Swallow," John Harper, Master, which sailed on May 14, bound for the port of Aux Cayes. The cargo consisted of "Madras Handkerchiefs of the newest taste," as they were listed in the invoice, and "real Madras handker-

<sup>6</sup> Mlle. Marie Jeanne Francoise D'Orlic was the second wife of Jacques André Rodrigue. His first wife, by whom he had one child, was Susanne Baussan, whom he had married in France whither his father had removed from Canada when that country passed under the dominion of England. André was the youngest of a large family of thirteen sons and three daughters. These three daughters were massacred at Vitry, near Paris, in 1796. The French Revolution drove André from France to San Domingo, where his first wife died from fright during the first uprising of the slaves and his infant son soon followed her. He was enabled to escape from the stricken island through the loyalty of five of his slaves, who eventually followed him to Philadelphia. He is said to have buried jewels and money to the value of \$30,000 in his plantation before his departure. Shortly after 1796 he received sufficient from the sale of his share of the family jewels to enable him to start in business in Philadelphia.

chiefs," and was consigned to the merchant, Guichard. The "Swallow" reached Aux Cayes on June 26, and when all commissions and charges were paid the cargo realized the owner a little over forty-three hundred dollars. On the return voyage the vessel was loaded with coffee and cocoa.

Rodrigue's business must have been on a most extensive scale. He traded with Bordeaux and Rochelle in France, and with Martinique, Havana, San Domingo, and the then Danish island of St. Thomas, and a multitude of ships carried his ventures to and fro over the seas. He exported cotton in large quantities and certain kinds of dry goods, and imported brandy, champagne and other wines, coffee, cocoa, millinery, gloves, sugar and many other commodities.

From San Domingo he imported coffee, which he sent to France, as well as sugar and cocoa.

A few extracts from these interesting old shipping records will in some measure show the extent of Rodriguez's mercantile transactions. Thus, as early as 1798 he was owner of three-twelfths of the cargo of the ship "Snow Polly" plying between Philadelphia and Cape Nicola Mole and Port-au-Prince. In 1803 the ship "Orion" brought him 67 Pipes of Brandy, which he sold for \$8042.61. In 1804 he imported in the Brig "Neptune," 170 pipes of brandy, which he sold to the firms of Tarascon, Robert Hill, Lippincott, S. and H. Gratz, Chandler Price and others. Later in this same year the "Neptune" brought him 3 bales of paper, a box of hats, millinery and a box of pills, but this was not a very valuable cargo, and but a few hundred dollars were made by its sale. In this same year he was also exporting brandy on the ship "Orion," and he was importing merchandise in the "Daniel and Frederick."

In 1805 he was very active, for his trade was increasing rapidly. He was shipping claret wine to Havana and the brigs "Smilax" and "Tiger" were carrying his cargoes. One of these old shipping papers reads:

Shipped by the Grace of God in good order and well conditioned by Garesche freres in and upon the good ship called the Sally, whereof is master under God, for this present voyage, Jacob Hastings and now riding at Anchor in this port and by God's grace bound for Boston, say 20 pipes of Brandy, 8 of claret, 16 boxes of dry-goods, for account and risk of Monsieur Andre Rodriguez, a citizen of the United States, residing in Philadelphia.

And so God send the good ship to her desired port in safety. Amen. February 4, 1805.

To be delivered in the like good order and well conditioned at the aforesaid Port of Boston, the Danger of the Seas, Fire, Piratical Robberies and Leakage only excepted.

The dry goods consisted of cloth for sails, fans, knitted purses, silk velvet suspenders, dimity, gold and silver purses, laces, silk damasked shawls, shawls with fringes, shawls of embroidered gauze, extra long leather gloves, artificial flowers such as half garlands of roses, garlands of myrtle, nosegays of Spanish Jasmine, jonquils, lilacs, orange flowers, yellow stock gillies and "green Taffeta" and "Slight Cambrick."

The cargo was consigned to the firm of John and L. Sullivan of Boston, Rodriguez's agents in that city. After the commission of  $2\frac{1}{2}\%$  and all other charges were paid, the cargo was valued at \$57,239.18. The following letter from the Sullivan firm shows the satisfactory relations existing between it and Rodriguez.

BOSTON, October 18, 1805.

MR. ANDRE RODRIGUE,

*My Dear Sir:* Herewith you have invoice and Bill of Lading of 120 boxes Brown Havana Sugar shipped by your order to Rochelle, by the "Dispatch," Captain Jacobs. That vessel sailed yesterday noon with a fine wind. We regret exceedingly that it is not yet in our power to forward you sales of your wine and vinegar. No offers worth accepting have been made for them. Below you have a statement of what will be due us on account of the shipment per the "Dispatch."

Your friends,

J. AND L. SULLIVAN.

In the midst of his multifarious business operations, Rodrigue found time to become a duly naturalized citizen of the United States and his naturalizations papers have been carefully preserved and a glance at them at the present time may prove of interest.

## NATURALIZATION PAPERS.

Be it remembered that at a Special District Court of the United States holden at the City of Philadelphia in and for the Pennsylvania District, on the eighth Day of June A. D. 1804 and in the twenty-eighth year of the Independence of the said United States, Andrew Rodrigue, a native of Rochelle in France, appears in Court and presents his Petition, setting forth that he was residing within the Limits and under the Jurisdiction of the United States between the 29th Day of January 1795 and the 18th Day of June 1798, that he has resided Five years now past within the United States and all the time within the State of Pennsylvania—that he has never borne any hereditary title or been of any of the Orders of Nobility, and praying to be admitted to become a Citizen of the United States, and it appearing to the satisfaction of the Court that the said Andrew Rodrigue was between the said 29th day of January 1795 and the said 18th day of June 1798 residing within the Limits and under the Jurisdiction of the

United States, that he has resided Five years now last past within the United States, and all that time within the State of Pennsylvania and that during that Period he has behaved as a man of good moral character, attached to the Constitution of the United States and well disposed to the good Order and happiness of the same, and the said Andrew Rodrigue on his solemn Oath in open Court, declaring that he will support the Constitution of the United States, that he doth renounce and relinquish any Title or Order of Nobility to any Foreign Prince, Potentate, State or Sovereignty whatever, and particularly to the French Republic of which he was heretofore a citizen, he is therefore admitted to be a Citizen of the United States. In Testimony thereof I have hereunto subscribed my name and affixed the Seal of the Court at Philadelphia, the 9th Day of June A. D. 1804 and in the twenty-eighth year of the Independence of the said United States.

DAVID CALDWELL, Clerk of the District Court.

Succeeding years were filled with ever-increasing interests. In 1805 dry cod-fish was shipped to Rochelle and the ship "Louisiana" took coffee to Port-au-Prince. The cargo of the ship "Fabius," of which Rodrigue was two-thirds owner and Joseph Donath one-third, brought from France ribbons, silk gloves, Florence silk, silk hose and sарcanets.

In 1806 he sent to Rochelle a cargo of cotton on the Brig "Emeline." In September he shipped on the Brig "Missouri" to the Garesché firm in Rochelle 77 hogsheads of Muscorado sugar, 120 bags of coffee, weighing 13,962 pounds, the value of the cargo being \$11,717.87 the insurance on which was \$1100. The return cargo sent in the following March consisted of brandy, white wine vinegar, woolen Cloth, skin gloves, lawns, taffetas, ribbons, Cambrick handerchiefs, sарcanets, thread laces, silk and cotton shawls, foulard Handerchiefs, Batavia ribbons, and ladies shoes.

In the "Daniel and Frederick" in May 1805, Rodrigue imported a valuable cargo of what the invoice termed "Jewellery," comprising gold snuff boxes, thimbles, chains, gold pins, necklaces, bracelets, seals, gold keys, pandeloques (ear-rings), which were variously ornamented with pearls, topazes and garnets. There were also cravattes, jet beads, plumes, flowers, silk and cotton laces, candelabra, porcelains, fans, suspenders, gold and silver straws, (probably used in millinery) and portfolios. The same vessel also brought to Donath olive oil and cocoa. The whole was valued at \$20,981.12.

Some of these old-time names give an indication of the customs of a century ago. "Gold snuff boxes" recall the days when snuff was almost in as universal use as is the cigar at the present. Cravatte or cravat was the old name for the necktie or neck handkerchief which men wore around their necks.

One cargo brought by the "Daniel and Frederick" contained among other merchandise 14,000 pieces of short yellow nankeens costing as much as \$12,320. Nankeen or nanken, once so popular, is now seldom heard of and the old name "sarcenet" is almost equally forgotten, and lutestring, the old-fashioned glossy silk which figured in another cargo, has disappeared from the modern market, or else masquerades under another name.

A shipment to Havana in 1806 consisted of meats, wines, dry goods, oil, wine, etc., and the imports in return were white and brown sugar, hides, molasses, log-woods from Campeachy (very scarce), raffia, Jalape, quinquina and sarsaparilla.

The year 1807 brought even increased business. In February the brig "Charlotte" brought him wines and brandy from Rochelle. The "Swift" brought a cargo of dry goods, half for Rodrigue, half for Donath. The

brig "Daniel and Frederick" was owned by Donath, and he and Rodrigue frequently imported cargoes in it of which each owned half; Captain Webb was master. On one "adventure" the cargo consisted of 500 barrels of superfine flour for Havana, and dry goods, although the dry goods belonged wholly to Rodrigue. Some of the special articles comprised in the term "dry goods" were gauzes, black serge, droguet (drugget?) Valenciennes veils, embroidered laces, lawns and whips. The estimated value of this part of the cargo was \$14,715.

In May Peter Constantin shipped to Rodrigue from Havana thirty-five boxes of white sugar. In July the brig "Tryphena," John Myers, Master, brought ninety-five bags of Martinico cocoa, owned by Rodrigue and Donath, and, as the invoice quaintly stated, "being a part of the sales of their outward adventure by said brig, first voyage of said Captain."

Among these old-time documents are many receipted bills, canceled checks, promissory notes and drafts. One of these latter, dated Rochelle, February 13, 1807, reads "Sixty days after sight please to pay Mr. N. N. one thousand twenty-nine Spanish dollars and three cents for Value received and place it per advice from your devoted servants, Garesché Frères.

The extent of Rodrigue's shipping ventures may be perhaps more fully estimated from a partial list of the numerous vessels which carried his cargoes to and fro across the ocean. There was what in olden days was called a "packet," the Charleston, and the ships were the Louisiana, Betsy, Charles, Charlotte, Eagle, Fabius, Orion, Sally, Swallow and Zulema. The brigs Abigail, Anne, Bonif, Daniel and Frederick, Dispatch, Emeline, Favorite, Hannah, Hunter, Jane, Missouri, Neptune, Nancy, Snow Susan, Smilax, Susannah Swift, Tiger and Venus. The schooners were Atlas, Commodore Bain-

bridge, Catherine, Friendship, Meriane, Matilda, Painter, Olive Branch, Revenge, Spencer, Titus and Washington.

The next important venture of this enterprising merchant was the purchase of a schooner in 1810 and the deed of sale, on a form printed for Thomas Hope, ship broker near the Custom House by J. W. Scott, Philadelphia, reads as follows:

Know all men by these Presents. That I Andrew Curcier of the Schooner, "Painter" of Philadelphia, for and in consideration of the sum of Ten Thousand Dollars to me in hand, paid by Andrew Rodrigue of said City, Merchant, the Receipt whereof is hereby acknowledged, Have and Do, grant, bargain, sell, assign, transfer and set over unto the said Andrew Rodrigue the said Schooner, Together with all and Singular her Masts, Yards, Sails, rigging, Anchors, Cables, Boats, Tackle, Apparel and Appurtenances. Which said Vessel is registered in the Port of Philadelphia in the words following, to wit : "Permanent No. Eighty-four."

In pursuance of an Act of the Congress of the United States of America, entitled "An Act concerning the sale and recording of ships or vessels," Andrew Curcier of the City of Philadelphia, Merchant, having taken or subscribed the Oath required by the said Act, and having sworn that he, the said Andrew Curcier, is the true and only owner of the Ship or Vessel called the "Painter of Philadelphia" whereof George W. Morse is at present Master, and is a Citizen of the United States, as he hath Sworn, and that the said Ship or Vessel was built at Philadelphia in the year present Eighteen hundred and ten. New Carpenter's Certificates of building on file in this office and John Cooper, District Surveyor of this district, having certified that the Ship or Vessel has one Deck and two Masts and that her length is Eighty-four feet and three-tenths, her Breadth, Twenty-five feet and three-tenths, her Depth, Nine and three-tenths, and that she measures one hundred forty eight and  $91/95$  Tons ; that she is square Sterned, has flush deck, and dog figure Head ; and the said Andrew

Curcier having agreed to the Description and Admeasurement above specified, and sufficient security having been given according to the said Act, the said Schooner has been duly registered at the Port of Philadelphia this twenty-seventh day of April in the Year One Thousand Eight Hundred and Ten.

The seal of the Treasury of the United States and of the Custom House are on the paper and the Signatures of Joseph Nourp, Register; W. Macpherson, Naval Officer and Thomas Wilson.

On the reverse of the document is stated

to Have and to Hold the said Schooner "Painter" and all her Appurtenances unto the said Andrew Rodrigue, his Executors, Administrators and Assigns forever, and I, the said Andrew Curcier, for myself, my Heirs, Executors and Administrators, Do hereby covenant and agree to and with the said Andrew Rodrigue, Executors and Administrators and Assigns, and at the execution of these Presents, I am the true and lawful owner of the said Schooner and Appurtenances and I now have full right and authority to sell and dispose of the same freed from and cleared of all claims, Incumbrances or Demands Whatsoever. In Witness thereof I have hereunto set my Hand and Seal the Eighteenth Day of February in the Year of our Lord One Thousand eight hundred and eleven.

ANDREW CURCIER.

Witnesses :

THOMAS HOPE AND MAHLON HUTCHINSON.

It is almost like reading a chapter of early Philadelphia mercantile history to note the names of the prominent merchants with whom Rodrigue had business dealings and which figure so largely in these papers. Garesché, Dural, Ducoing, Donath, Dutihl, Lacombe, Mazurie, Brugières and Tessiére, Croussillat, Coulter, Latour, Eyre are just a few of them and this itemized

account of the disposal of a cargo brought by the "Atlas" gives a few more.

Sales of the Schooner "Atlas." Cargo from Bayonne, April 29, 1812. May 8—June 2—July 22—consisting of Brandy, white wines, red wines, sweet oil, almonds, verdigres, box wood, and iron bars, were made to Joseph Beylle, David Maffet, L. Fouquet, D. Charpentier, M. A. Frenaye, T. Badaraque, A. D. Salaingac, J. N. Soullier, J. Labadie, McPherson, Jacob Sperry, Samuel Park, Wm. Lynch, G. Harrison, John Pagot, L. Clapier, N. Munier, Latimer and Murdock, James S. Dural.

Dural took some drygoods which formed a part of the cargo. The sales amount altogether to \$187,393.09.

When the war of 1812 commenced, Rodrigue was quick to seize the opportunity offered by the privateer. Two of the most active of these vessels, in which he had an interest as part owner, were the "Atlas" and the "Spencer."

The "Spencer" was commanded by Captain Morse, and in October 1812, was fitted out for her cruise across a sea filled with hostile English ships. A prize crew had been placed on board and there were altogether 21 men, officers and crew. A. C. Florenzo and James Dixon were the first and second officers. Jonathan Whildin, pilot; A. Bonaffow, Wm. Parsons, James Earle, Thomas Little, James Saunders, were seamen; John Lewis was cook and John Bashan, steward; E. Lawrence, H. Thornton, A. Bonaffou and I. Loscomb were the prize crew. On November 11, 1812, Captain Morse wrote to Rodrigue from the Cape of Delaware:

We have at this moment a good prospect and find our vessel in very good trim. She would have been sufficiently stiff without the last 2500 cwt. of iron, but as we have it, it will

be handy to trim her with. We are now in company with a very large number of vessels bound out and have a good opportunity to know our "Twin" (probably the Commodore Bainbridge). The "Atlas," "Eliza and Jane" are among them.

I remain, Yours etc.

G. W. MORSE.

While the schooner was at anchor, John Price was paid \$12.50 for watching her for ten nights, and a quarter of fresh beef was purchased for \$6.44, and the men working on the schooner to fit her for the voyage were paid \$2.00 per day.

The "Spencer" was insured as the following shows:

Account of an Insurance effected by Majastre and Tardy at the office of the New York Firemen Insurance Co. of New York by order and by account of Mr. Andrew Rodrigue on the schooner "Spencer," George Morse, Master, at and from Philadelphia to a port in France, warranted by the assured, American property, and not to abandon if ordered or refused an Entry, but may proceed to another near open port. If retained or captured not to abandon until six months after notice of such detention or capture is given to this office unless previously condemned, also warranted free from seizure or detention in Port. Also warranted free from loss or expense in consequence of any Embargo by the Government of the United States.

NEW YORK, November 17, 1912.

The insurance premium was \$6,000. This was at the rate of 40%, but 15% was to be returned if the "risk ended in safety."

*(To be continued)*

## THE SULPICIANS IN THE UNITED STATES.<sup>1</sup>

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BY REV. WILLIAM P. McNALLY, S.T.L.

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The present volume from the gifted pen of the late Charles G. Herbermann is a most welcome and valuable addition to American Catholic Historical literature. It is all the more welcome, because it deals with a feature of our Church History that has been sadly neglected. We read of this or that early Bishop having been a Sulpician; but what success in his Episcopal labor he owed to the spirit animating the Society of St. Sulpice, is not considered. This is a special charm of the present work. The writer ably analyzes the Sulpician character, and carefully traces its influence on the lives and deeds of its members. Whether training young men for the Priesthood, doing missionary work in the forests of Maine and along the banks of the Mississippi, or presiding over the destinies of newly-founded dioceses, they gave evidence of the truly Apostolic spirit which characterized the Society of St. Sulpice.

‘The Sulpicians in the United States’ is a work of real historical value. It is not merely a work of literary value, a book that strengthens our faith and makes us justly proud of the heroic men, who helped to organize the Church in our land; but it is a work of great historical importance. The history of the Catholic Church in the new Republic of the United States, for the first fifty years at least, is intimately related with the labors and struggles of the Society of St. Sulpice. This can be said without detracting from

<sup>1</sup> *The Sulpicians in the United States.* By Charles G. Hebermann, LL.D. The Encyclopedia Press: New York, pp. 370.

the heroic labors of the few priests, who were hard at work before they came. That this was the judgment of Bishop Carroll, is clear from his letter to M. Emery, the Superior General of the Sulpicians: "I declare to you, as I have declared it in every circumstance, that I have nowhere else known men more able than your priests, by character, talents and virtues, to form such clergymen as the state of religion demands now. Accordingly, I believe that it would be one of the greatest misfortunes that could befall this Diocese ever to lose the gentlemen of the Seminary." (Preface by Cardinal Gibbons, p. VIII).

The history of the organization of the Church in the United States is closely allied with the coming of the Sulpicians to our shores. They came at a time when priests were sorely needed in the New Republic of the West. The first American Bishop had about twenty-five priests at his command.

"The cry for missionaries was loud and insistent from every quarter. The forests of Maine, the islands of the Great Lakes and the prairies of the Mississippi valley all clamored for black robes to spread the Gospel among the native children of the land. The adventurous countrymen of Champlain and de La Salle craved for missionaries to succeed Brébeuf, Jogues, Marquette and Hennepin, and the young American Church, following in the footsteps of her European sister, was keenly conscious of her duty to place her doctrines and her example before the separated brethren who, after centuries of persecution, had opened Columbia's hospitable doors to Catholics as well as to other Christians. Now the Sulpicians were at the time the only apostles of Catholicism in a position to satisfy these demands. Moreover they were fully qualified to undertake these missions. They had the zeal and courage needed by the Indian missionary, the pluck and mental agility required to deal with the *coureurs de bois*, and the polish, gentleness and learning likely to impress the Anglo-American colonist." (p. 140).

Scarcity of priests, vast expanse of territory, lack of ecclesiastical organization were only a few of the difficulties confronting Bishop Carroll. It was at this time that the small band of learned, devout, zealous disciples of St. Sulpice came to the aid of the American Bishop. These few were quickly joined by other companions from France. Admirable men they were. They represented the highest type of priestly character. Their lives had been spent in training young men for the Priesthood in the seminaries of France; so they came well prepared to raise up a body of able, zealous priests for the rapidly growing Church in America.

They brought with them the highest type of French learning and culture. This was of great importance in those early days of extreme religious bigotry and prejudice. The days of the penal laws were passed; but the spirit, that gave birth to them, still lived. It was necessary, that in addition to learned priests, we should have well educated Catholic laymen. The need and the importance of Catholic instruction for the masses is emphatically stated in Bishop Carroll's first pastoral letter. Though the work of the Sulpicians was to train young men for the Priesthood, they were of great assistance to the Bishop in this new field of labor. We find them taking a prominent part in the administration of the newly-founded College at Georgetown. The establishment of St. Mary's College, Baltimore and of Mt. St. Mary's College, at Emmitsburg, are only other proofs of their deep devotion to the cause of Catholic education. The labors of this heroic band were not confined to the training of young men for the Priesthood and to the religious instruction of the Catholic laity. For many years after the founding of the Seminary vocations were few. Those who were not needed to teach, gladly tendered their services to the Bishop, ready to aid him in whatever way they could. He sent them as missionaries to the Catholics of Maine in

the north-east and of the Mississippi valley in the west. It is truly wonderful how men whose lives had been devoted to teaching in the great seminaries of France gladly and cheerfully took up the hard life of missionaries in the States. It proved, possibly, more than anything else, that they were the character of men needed to train priests for arduous missionary life in the United States.

The way that the Sulpicians always kept in mind the aim and ideal of their founder is no less admirable. The work to which they consecrated their lives was the education of priests.

Though deviating from it because of the dire need of missionaries, they never lost sight of it; and, when conditions improved, gave themselves exclusively to the work for which they were founded. And it is in this capacity that they have exerted the greatest influence on the American Church. They were learned bishops, zealous missionaries, devoted pastors; but their main glory and principal title to our gratitude was their work in the Seminary. To-day we are justly proud of the seminaries that dot the land. In those early days the struggles were great, and vocations few; for the number of Catholics was small. But to the rules, character and inspiration of this first Seminary the American Church is greatly indebted.

The Sulpician influence on the seminaries of the United States, is a quantity to be reckoned with when reviewing the success of these institutions today. They were the pioneers in the education of priests in this country; most of the others followed in their footsteps. They realized the need of American priests in this country; they saw the need of solid learning and piety in those who would aspire to the Priesthood; they recognized the sterling character of men required in those early days. The best proof that they did their work well, is found in the heroic, priestly lives of the men whose characters they formed. "The efficiency of

an institution can be best tested by its fruits. The entire Catholic Clergy of the United States constitute a body respected for their attention to duty, their charity and their labors for the cause of social progress. It is unnecessary to say more than that the alumni of the Sulpicians share this general esteem. That they have contributed a proportionate share of the men, who, as members of the hierarchy, have been called to the government of the Catholic Church, its annals can testify." (p. 263).

Dr. Hebermann, whilst writing the present work, labored under great difficulties. He was afflicted with blindness during the closing years of his life, and to this we must ascribe any slight inaccuracy that may be found in the book. With this in mind we call attention to the omission on page 203 of the name of the Rt. Rev. Bernard O'Reilly, second bishop of Hartford from 1853 to 1856. Bishop O'Reilly studied in the Sulpician Seminary at Montreal and also at St. Mary's Seminary, Baltimore. On page 209, *Mr.* Adolphus Williamson should read *Rev.* Adolphus Williamson. On page 207, the author states that thirty-six priests were ordained during the administration of M. Deluol (1829-1849), but, according to the Memorial Volume of the Centenary of St. Mary's Seminary, the number should be forty-four.

## MOTHER SETON'S DAUGHTERS.<sup>1</sup>

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BY REV. JOSEPH J. MURPHY, J.C.D.

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The present work would deserve a hearty welcome if it served no other purpose than to indicate the fact that the cultured members of the various congregations of religious women in America are gradually abandoning the *damnosa hereditas non scribendi* which has long been a characteristic mark of differentiation between the clergy and religious in America and those on the Continent. But this is the least of the merits of the present work. It is a carefully written book, well printed, tastefully bound and splendidly illustrated, which unfolds the amazing story of the humble rise and marvellous development of Mother Seton's community and, incidentally, of the system of Catholic primary education in the United States.

The first section of the work covers the years between 1809-1851. During these years the newly founded community grew from the tiny mustard seed of ten devoted women in the hills of Maryland to a noble tree whose branches extended "from the New England States to the Gulf and from the Alleghanies and beyond through the Mississippi valley, the Northwest territory, and the Middle West." In 1847 in thirty-five cities in this vast territory the Daughters of Mother Seton were directing some ninety-six orphanages, hospitals and schools.

<sup>1</sup> *The History of Mother Seton's Daughters. The Sisters of Charity of Cincinnati, Ohio, 1809-1917.* By Sister Mary Agnes Mc Cann, M.A. Longmans, Green and Co., New York, 1917. 2 vols., price \$5.00. Pp. xxvii-336, 334.

The second portion of the work deals exclusively with the history of the Cincinnati foundation and its offshoots from 1851 to 1870—a promised third volume will bring the history down to the present year. The author describes with fine discrimination the crisis through which the congregation passed in 1851, which resulted in the separation of the Cincinnati branch from the rest of the community—a separation which the author fairly terms an “adhesion,” since the Cincinnati Sisters retained the ideas and ideals of Mother Seton, while the Emmitsburg Sisters adopted the rule and habit of the French Daughters of Charity of St. Vincent de Paul. Properly to understand this important episode in the history of the congregation it must be remembered that the rule of the French Sisters was adopted by Mother Seton and approved by Archbishop Carroll only after very important and radical modifications had been introduced therein. She did not adopt the habit of the French Sisters, and moreover she contemplated educational work as the primary feature of the institute, whereas the French Sisters confined themselves to charitable ministrations to the sick and poor. In addition, she undertook the management of *boys'* schools and asylums which was forbidden by the French rule. Lastly, the French Sisters are under the direction of the Vincentian Fathers, while Mother Seton's foundation, in the early days, was guided by the Sulpician Fathers. Hence the Cincinnati community was well within its rights when it demurred to the proposal of Father Deluol, the last Sulpician director of the order, to amalgamate the foundation of Mother Seton with the French Daughters of Charity in such wise that the American Sisters would adopt the rule and habit of the French Sisters. Moved by loyalty to the designs of Mother Seton and with the approval of Archbishop Purcell they decided to remain as they had begun, namely, a community of Mother Seton's Sisters under the direction of the local Ordinary.

Apart from the history of the growth of the community the author gives a running chronicle of events which touched its life more or less closely. We read of the Sisters succoring the Ursuline nuns as they fled from the burning of their convent in Charlestown, Mass. We hear the distant echo of the unfriendly speech of Quincy Adams, of the Campbell-Purcell controversy and the Bedini outrage. We meet with a stately procession of the great pioneer priests and bishops of America. We are told of the work of the Sisters in the cholera epidemics and during the Civil War and the thrilling journey to New Mexico through the perils of Indian attacks. Finally, not the least valuable feature of the work is the fact that the author, following the example of the Father of Ecclesiastical History, Eusebius, has inserted a large number of valuable and interesting letters from the early bishops, priests and laity. We copy a portion of one of these letters as it furnishes a missing link in the story of *Philadelphia's First Nun* contributed to the RECORDS several years ago by Miss Sara Trainer Smith (RECORDS, December, 1894). Cecilia O'Conway was the first companion of Mother Seton and was known as Sister Cecilia Veronica. She severed her connection with that order soon after Mother Seton's death and joined the Ursuline Nuns in Quebec, July, 1823. Miss Smith says: "There is not a line recording the process of any change, the final decision, or the intermediate state," but in this letter, written twenty years after her departure from Emmitsburg, Sister O'Conway gives the reason for her departure:

Ah! my beloved Sister, think not, that the heart of Cecilia can ever weaken in its sincere and lasting respect & Love for those among whom I passed the first years of my consecration to God. Never; *happy, happy*, as I am, I shall never think of the valley of St. Joseph and its holy inmates, but with sentiments of love and profound *veneration*. I left the cradle of my first years, not from a want of value of its sanctity, or of

not finding the means of my salvation there. No, all perfection and sanctity may flourish as abundantly there as here; but my interior attraction for a secluded life was too great to suffer me to live happy in a vocation where the continual intercourse with the world was unavoidable. I was too cowardly to witness the miseries of human nature without always having the liberty or the power of alleviating them. No one can have an idea how much I used to suffer when I would visit the poor, and the hospitals of New York. I never could stand my ground without betraying my feelings by my falling tears. I know that a good Sister of Charity should be feeling, and compassionate, but *firm* also. I possessed the first qualities, but wanted the last. Here I am secure from ever having a sight of worldly cares. Secluded: always busy in the interior of the convent. No care, but the faithful discharge of my daily round of duties, and the Sanctification of my Soul, sometimes for whole months that I do not see a person living in the world. I am as happy as it is possible to desire to be on this side of the grave." (Vol. 2, pp. 10-11.)

In conclusion, we may say that it is a most readable book, entertaining, edifying and instructive, particularly for those interested in Catholic primary education, and it would serve as an excellent model and inspiration for similar histories of other congregations of religious women in the United States.

## FATHER PETER HELBRON'S GREENSBURG, PA., REGISTER

*(Continued)*

Copied from the original by the Rev. Father, John, O. S. B., of Saint Vincent's Abbey, Pennsylvania. Translated by Lawrence F. Flick, M.D., LL.D.

### 1812—CONTINUED

Mercckel (Christian name of child not given), daughter of John and Anna Barbara Mercckel, born January 25th, baptized April 12th. Sponsors, John Henry and Mary Barbara his wife.

Mecfee, Elizabeth, of Patrick and Anna Mecfee, born January 29th, baptized April 12th. Sponsors, James Megee and Bridget his wife.

### THE CONGREGATION AT BOFFLOE

O'Dannel, Patrick, of Dionysius and Margaret O'Dannel, born February 27th, baptized April 26th. Sponsors, Patrick Ried and Anna Braun.

*Original book, page 70.*

Gelaspy [Gillespie?], James, of Nicholas and Barbara Gelaspy, born November 29th, baptized April 26th. Sponsors, James Mecbraidt and Barbara his wife.

Beyly [Bailey?], Hugo, of Patrick and Catharine Beyly, born March 16th, baptized April 26th. Sponsors, John Quinn and Anna Meguy [Magee?].

Meclachelen [McLaughlin?], Bernard, of Patrick and Anna Meclachelen, born January 14th, baptized April 26th. Sponsors, John Boil and Mary his wife.

O'Donnell, Michael, of Nicholas and Bridget O'Donnell, born January 19th, baptized April 26th. Sponsors, Peter Dogen and Margaret McColl.

Cary [Carey?], Rose, of Timothy and Susan Cary, born December 20th (evidently of the preceding year), baptized April 26th. Sponsors, Nicholas Dogen and Margaret Scherethon [Sheridan?].

Meccfy, Hugo, of Daniel and Bridget Meccfy, born March 9th, baptized April 26th. Sponsors, John Duffy and Sara Hartman.

Froilet, William, of John and Cecilia Froilet, born September 21st (evidently of the preceding year), baptized April 26th. Sponsors, James and Bridget Quinn.

Meccelray [McElroy?], Mary, of Charles and Mary Meccelray, born October 2d (evidently of the preceding year), baptized April 26th. Sponsors, Patrick Gelaspy [Gillespie?] and Mary Preys.

Migen, Patrick, of John and Rachel Migen, date of birth not given, baptized April 26th. Sponsors, Alexander Hagerthy and Margaret. (No further designation.)

Megarthy [McCarthy?], John, of John and Anna Megarthy, born February 3d, baptized April 26th. Sponsors, Dionysius and Susan Dogen.

O'Donnel, Dionysius, of Cornelius and Elizabeth O'Donnel, born January 12th, baptized April 26th. Sponsors, John Gelaspy and Bridget Duffy.

Mecdemand, Salome, of Patrick and Bridget Mecdemand, born December 17th (evidently of the preceding year), baptized April 26th. Sponsors, Nicholas Mecbraigdt and Salome Dogen.

Dogen, Daniel, of Michael and Bridget Dogen, born March 8th, baptized April 26th. Sponsors, Dionysius O'Donnel and Bridget his wife.

Mecbraigd [McBride?], Nicholas, of Nicholas and Sibylla Mecbraigd, born February 1st, baptized April 26th. Sponsors, Marck Meguy [McHugh?] and Mary his wife.

*Original book, page 71.*

Ruffner, Susan, of George and Susan Ruffner, born April 8th, baptized May 7th. Sponsors, Peter Ruffner and Susan Handell.

Aaron, Margaret, of Peter and Mary Aaron, born March 24th, baptized May 7th. Sponsors, John Gery and Elizabeth Zinsdorff.

Kenann [Keenan?], Rebecca and Rose, of Jacob and Catharine Keann (date of birth not given), baptized by Father Megeer [McGirr?] May 23d. Sponsors, Peter Arens, with his wife, and Terence Megeer and Catharine, daughter of Ferdinand Isly [Easly?].

Litz, Catharine, of Daniel and Catharine Litz, five years old, baptized May 30th. Sponsors, George Reinzell and Catharine Dapper.

Spring, John, of Joseph and Susan Spring, born October 26th, 1811, baptized May 30th. Sponsors, John Henrich and Mary Barbara. (No further designation.)

Molline [Mullin?], Salome, of Dionysius and Catharine Molline, born April 17th, 1811, baptized May 30th. Sponsors, John McGough and Sara his wife.

Kelly, Genevieve, of John and Ella Kelly, born October 8th (evidently of the preceding year), baptized July 5th. Sponsors, Henry Kuhn and Catharine his wife.

Peas, John, of Jacob and Catharine Peas, born May 18th, baptized July 5th. Sponsors, John Gerry and Elizabeth Seyfert [Seybert?].

Conner, Salome, of Dionysius and Magdalen Conner, born June 11th, baptized July 5th. Sponsors, Jacob Hoeny and Petronilla Conner.

*Original book, page 72.*

Thiter, Susan, of Henry and Catharine Thiter, born October 27th (evidently of the preceding year), baptized July 26th. Sponsors, John Henrich and Elizabeth Muller.

Roger, Joseph, of John and Cecilia Roger, born August 8th, baptized September 26th. Sponsors, William Dagourthy and Margaret his wife.

O'Donnell, Elizabeth, of Daniel and Cecilia O'Donnell, born December 1st (evidently of the preceding year), baptized October 18th. Sponsors, Christian Ruffner and Elizabeth Noell.

Schorth [Short?], Mary Ann, of John and Anna Schorth, born March 14th, baptized October 18th. Sponsors, Peter Carrigan and Prudentia his wife.

Kuhn, Salome, of George and Mary Kuhn, born on the 7th (month not given), baptized October 25th. Sponsors, Jacob Kuhn and Catharine his sister.

Pettecorth, Jacob, of Jacob and Margaret Pettecorth, born May 15th, baptized October 25th. Sponsors, Livey Borgoont and Mary Bertly.

Borgoont [Burgoon?], Dionysius, of James and Margaret Borgoont, born October 8th, baptized November 1st. Sponsors, Peter Carrigan and Prudentia his wife.

Griffy, Catharine, of John and Mary Griffy, born May 13th, baptized November 22d. Sponsors, Henry Griffen and Magdalen his wife.

*Original book, page 73.*

Huntsberger, Daniel, of Peter and Catharine Huntsberger, born November 20th, baptized November 22d. Sponsors, Philip Seiffert and Barbara his wife.

Doff [Duff?], Rose, of Paul and Johanna Doff, born July 29th, four years old, baptized December 17th. Sponsors, John Curren and Margaret his wife.

1813

Brick, Susanna, of Peter and Margaret Brick, born January 5th, baptized February 25th. Sponsors, George Kuhn and Mary his wife.

—, (Family name not given), Hugh, born 1811 (day of birth not given) son, and Bibina his sister, three years old, daughter of the same father, baptized by the same April 11th. Sponsors, Moyses Gilaspy and Anna May.

McGill, William, of James and Bridget McGill, born February 4th, baptized by the same May 2nd. Sponsors, John Hoeny and Susan his wife.

Wight [White?], Thomas, born November 15th (evidently of the preceding year) baptized by the same May 2nd. Sponsors, John Wegth and Theresa, his wife.

Duff, John, of Paul and Johanna Duff, born February 20th, baptized by the same May 9th. Sponsors, Patrick Mecbarn and Catherine Roger.

Muller, Daniel, of Martin and Magdalen Muller, born April 10th, baptized by the same May 16th. Sponsors, John Henrich and Mary his wife.

*Original book, page 74.*

Hemler, Christian, of Christian Hemler and Catharine his wife, born May 8th, baptized by the same July 10th. Sponsors, Adam Staudt and Elizabeth Zinsdorff.

Madje, Arthur, of William Madje and Mary, his wife, born November 8th (evidently of the preceding year), baptized July 10th. Sponsors, John Kelly and Elizabeth Holder.

Mecdonnell, Anna, of Dionysius and Cecilia Mecdonnell, born April 8th, baptized by the same August 1st. Sponsors, John Roger and Cecilia, his wife.

Wagener, Elizabeth, of John Wagener and Barbara, his wife, born June 5th, baptized by the same August 1st. Sponsors, Henry Reinzell and Elizabeth, his wife.

Patten, William, of James Patten and Rachel, his wife, born June 5th, baptized by the same August 15th. Sponsors, Daniel Boyl and Bridget Patten.

Monholland [Mulholland?], Eleanor, of David Monholland and Anna his wife, born February 6th, baptized by the same August 22nd. Sponsors, Jacob Hoeny and Elizabeth Mecciven [McIvan?].

Burgoon, Barbara, of Bernard Burgoon and Mary, his wife, date of birth not given, baptized by the same August 24th. Sponsors, Peter Korrien and Petronilla. Surname not given.

#### 1810

[The following entries are made on page 74 of the original book but are distinctly marked 1810. Evidently they were entered from a memorandum. L. F. F.]

Moore, Peter, of David Moore and Sarah, his wife; five years old, baptized by the same (month not given but possibly August) 12th. Sponsors, David Cannady [Kennedy?] and Catharine Cannady, his sister.

Moore, Sarah, of David Moore and Sarah, his wife; twelve years old, baptized by the same on the same day. Sponsors, Balthasar Good and Agnes Mayo.

Moore, James, of David Moore and Sarah, his wife; eight years old, baptized by the same (evidently on the same day) although not stated. Sponsors, John Schmidt and Margaret his wife.

Meclaglen [McLaughlin?], James, of Michael Meclaglen and Rose, his wife, baptized by the same on the same day with three others baptized by the same priest, that is, with Mary, Anna and William and with the same sponsors.

*Original book, page 75.*

Kuhn, Jacob, of Jacob Kuhn and Mary, his wife, born on the tenth day of the same month, baptized by the same on October 31st. It is uncertain whether in 1810 or 1813, but probably in 1813. Sponsors, Solomon Kuhn and Margaret Brick.

(Note: The following entry for December stands both under 1813 and the year 1810 but inasmuch as 1810 is evidently an insert for the few extra baptisms of August, we may assume that the December entry is for 1813. L. F. F.)

Molling, Catharine, of Richard Molling and Isabel, his wife, born July 14, baptized by the same, December 10th. Sponsors, Peter Carrien and Prudentia, his wife.

(The entries which follow are for October and September, probably of 1813 although they likewise stand under the heading of 1810. L. F. F.)

Brick, Margaret, of Henry Brick and Elizabeth his wife; date of birth not given, baptized by the same October 9th. Sponsors, George Brick and Margaret, his sister.

Gerry, Samuel, of John and Catharine, his wife; date of birth not given, baptized by the same on the 19th of the same month. (Evidently October.) Sponsors, Martin Gerry and Mary, his wife.

Bracken, Helen, of Charles Bracken and Agnes, his wife, born on the twelfth of September, baptized by the same on the same day (evidently as the preceding one). Sponsors, John Conner and Helen, his sister.

Reinzel, Elizabeth, of George Reinzel and Catharine, his wife; date of birth not given, baptized September 18th. Sponsors, Henry Reinzel and Elizabeth, his wife.

Kinz, Conrad, of Frederick Kinz and Mary, his wife, born November 5th, baptized by the same on the 19th. (Probably of December). Sponsors, Conrad Henry and Mary Kinz.

Conner, William, of Dionysius Conner and Magdalen, his wife, born October 27th, baptized by the same the 25th. (Probably of December). Sponsors, Solomon Kuhn and Elizabeth Breith.

1814.

Aaron, Elizabeth, of Joseph Aaron and Margaret, his wife, born on the same day, baptized by the same on the 9th. (Month not given). Sponsors, Peter Brick and Margaret, his wife.

Brick, Cornelius, born November 18th (evidently of the preceding year), baptized February 2nd. Sponsors, John Hiersman and his wife.

*Original book, page 76.*

Miller, John, of George Miller and Catharine, his wife, born March 30th, baptized by the same April 7th. Sponsors, Andrew Gerstenweiler and Anna Maria Zinsdorff.

Drux, Susan, of George Drux and Bridget, his wife, born October 25th, baptized by the same April 10th. Sponsors, Abraham Drux and Bridget McDermord, maiden.

Ruffner, Catharine, of Simon Ruffner and Mary Barbara, his wife, born December 14, 1813, baptized by the same April 11th. Sponsors, William Daugherty and Margaret, his wife.

Kuhns, Solomon, of George Kuhns and Mary, his wife, born March 20th, baptized by the same April 17th. Sponsors, Solomon Kuhn and Mary Harry, maiden.

Gery, Bridget, of Martin Gery and Mary his wife, born January 31st, baptized by the same April 17th. Sponsors, Peter Ruffner and Theresa Cread.

Gryffen, [Griffin?], Margaret, of Henry Griffin and Mary, his wife, born June 6th, (evidently of the preceding year) baptized by the same April 17th. Sponsors, Jacob Kuhn and Mary, his wife.

Ruffner, Catharine, of George Ruffner and Susan, his wife, born March 16th, baptized by the same (date not given, but probably April 17th). Sponsors, Joseph Zinsdorff and Catharine Ruffner.

Schmidt, Elizabeth, of Joseph Schmidt and Catharine, his wife, born January 17th, baptized by the same, April 24th. Sponsors, John Bornheimer and Elizabeth Handell.

Arens, Joseph, of Peter Arens and Mary, his wife, born May 30th, baptized by the same June 2nd. Sponsors, Mosses Gelaspy and Theresa Cred.

Molliry, William, of Bernard Molliry and Susan his wife, born September 5th, (evidently of the preceding year), baptized by the (date not given, but probably June 2nd). Sponsors, Michael Meciver [McIvor?], and Elizabeth Megiver.

Müller, Rose, of Peter Müller and Mary, his wife; two years old, baptized by the same in July (date not given). Sponsors, Joseph Bock and Rose.

*Original book, page 77.*

Kelly, Edward, of John Kelly and Ally, his wife, born October 9th, baptized by the same July 3rd. Sponsors, John Roger and Cecilia, his wife.

Cred, Johanna, of Daniel Cred and Salome, his wife, born March 20th, baptized by the same, July 17th. Sponsors, Thomas Aroon and Theresa Cred.

Megrady, Clemens, of Patrick Megrady and Mary, his wife; five years old, baptized by the same on July 31st. Sponsors, Clement Burleigh and Cecilia Roger.

Meckelfee, Daniel, of Patrick Meckelfee and Anna, his wife, born March 15th, baptized by the same August 14th. Sponsors, Mosses Gilasby and Salome Laden.

Borgoon, James, of Livey and Anna, his wife, born July 3rd, baptized by the same August 15th. Sponsors, Edward Delany and Margaret Megouht.

Morphy, John, of Patrick Morphy and Amelia, his wife; two years old, on September 29th, baptized by the same August 28th. Sponsors, Patrick Megraty and Amelia Morphy.

—, Margaret (family name not given) of — and Mary, his wife; three years old on August 20th, baptized by the same on August 28th. Sponsors, Patrick Morphy and Catharine Isly.

Machen, Harriet, of Martin Machen and Salome, his wife, born January 22nd, 1814, baptized by the same October 23rd. Sponsors, Joseph Handel and Margaret Broun.

Handel, Aloysius, of Joseph Handel and Mary, his wife, born September, 1813, baptized by the same October 23rd. Sponsors, Dionysius Handel and Salome Machen.

*Original book, page 78.*

Henrich, John, of John Henrich and Mary, his wife, born October 30th, baptized by the same November 10th. Sponsors, John Henrich and Barbara, his wife.

Hirsman, John, of John Hirsman and Mary, his wife, born June 16th, baptized by the same November 20th. Sponsors, James Henry and Elizabeth Brick.

Kuhn, Andrew, of Jacob Kuhn and Mary, his wife, born November 4th, baptized by the same, December 11th. Sponsors, Andrew Gerstenweiler and Catharine, his wife.

Grunewaldt, John, of John Grunewaldt and Anna, his wife, born December 6th, baptized by the same December 25th. Sponsors, William Dagourthy and Margaret, his wife.

Merckell, Conrad, of John Merckell and Barbara, his wife, born August 11th, baptized by the same December 26th. Sponsors, Conrad Henry and Mary Kinz.

1815.

Brick, Matthias, of Peter Brick and Margaret, his wife, born December 26th, baptized by the same January 15th. Sponsors, Andrew Gerstenweiler and Catharine, his wife.

Wight, [White?], Mary Magdalen, of George Wight and Elizabeth, his wife, born January 1st, baptized by the same February 12th. Sponsors, James Noell and Rose Wight.

Hunsberger, Elizabeth, of Peter Hunsberger and Catharine, his wife, born January 5th, baptized by the same March 12th. Sponsors, Daniel Cred and Salome, his wife.

O'Donnell, James, of Daniel O'Donnell and Cecilia his wife, born November 16th, baptized by the same March 12th. Sponsors, Timothy Conner and Petronilla Conner.

*Original book, page 79.*

Massereo, Israel, of Israel Massereo and Mary, his wife, born February 21st, baptized by the same April 9th. Sponsors, Peter Ruffner and Margaret Zinsdorff.

Noell, Margaret, of Simon Noell and Mary, his wife, born March 5th, baptized by the same, April 9th. Sponsors, Peter Noell and Margaret, his wife.

Ruffner, George, of George Ruffner and Sibylla, his wife, born February 15th, baptized by Rev. G. F. X. O'Brien April 12th. Sponsors, James and Mary Eastly. (Written by Rev. O'Brien, P.J., O.S.B.).

Roger, William, of John Roger and Cecilia, his wife, born March 20th, baptized by the same April 16th. Sponsors, Moses Gelaspy and Mary Coll.

Reinzel, Daniel of George Reinzel and Catherine, his wife, born March 12th, baptized by the same April 16. Sponsors, Henry Reinzel and Catherine Kuhn.

Dulany, Margaret, of Dennis Dulany and Margaret, his wife, born February 17th, baptized by Rev. G. F. X. O'Brien April 16th. Sponsors, John Rogers and Anna McAfee. (Written by Rev. G. F. X. O'Brien, P.J., O.S.B.).

McClean, George, of John McClean and Rose, his wife, born on the 26th (month not given) 1813, baptized by the same May 7th. Sponsors, Edward Schoely and Salome Laden. ("The same" here again means Father Helbron. L. F. F.).

Mcclean, Margaret, of John Mcclean and Rose, his wife, born March 13th, 1815, baptized by the same May 7th. Sponsors, Mosses Gelaspy and Anna Conner.

Aron, Catharine, of Joseph Aron and Margaret, his wife, born April 20th, baptized by the same May 21st. Sponsors, Henry Reinzel and Elizabeth, his wife.

*Original book, page 80.*

Koss, Joseph, of Joseph Koss and Mary, his wife, born April 5th, baptized by the same May 25th. Sponsors, George Reinzel and Catharine, his wife.

Borgoon, Mary Anne, of James Borgoon and Martha, his wife, born October 30th, (evidently of the preceding year) baptized by the same May 25th. Sponsors, Timothy Conner and Helen, his wife.

Derven, William, of Nicholas Derven and Anna, his wife, born March 16th, baptized by the same May 29th. Sponsors, Frank Kelly and Frances, his wife.

Derven, Mary, of Nicholas Derven and Anna, his wife, born April 27th, baptized by the same May 29th. Sponsors, John Kelly and Anna Flaningen.

(These two children apparently are of the same parents and according to the record would appear to have been born within the same year but evidently one of the children was born in another year and the date has not been given. L. F. F.)

Anderson, Margaret, of John Anderson and Isabel, his wife, born August 6th, 1809 (evidently a mistake for 1809), baptized by the same May 29th. Sponsors, John Roger and Elizabeth Flanningen. Linch, Rose, of Bernard Linch and Wilfrida, his wife; born November 18th, baptized by the same May 29th. Sponsors, Charles Flanningen and Mary Flanningen.

Glass, John, of Christopher Glass and Mary, his wife; date of birth not given, baptized by the same June 2nd. Sponsors, Anthony McMollin [McMullen?], and Mary, his daughter.

Schort, Joseph, of Frank Schort and his wife; date of birth not given, baptized by the same June 2nd. Sponsors, Levy Borgoon and Mary Berrny.

Gery, George, of John Gery and Catharine, his wife, born April 19th, baptized by the same June 4th. Sponsors, George Gery and Theresa Cread.

Septer, Joanna, of Adam Septer and Mary, his wife, born April 12th, baptized by the same June 18th. Sponsors, John Henrich and Mary, his wife.

Alvin, Theresa, of Jacob Alvin and Catharine, his wife, born April 20th, baptized by the same June 11th. Sponsors, Jacob Schmidt and Susan Handall.

Meconly, John, of John Meconly and Mary, his wife, born May 10th, baptized by the same June 11th. Sponsors, John Meclaglen and Elizabeth Megyrsen. (Possibly McPherson).

Bell, Ruban, of John Bell and Mary his wife, born May 16th, 1813, baptized by the same June 11th. Sponsors, Wendalin Bonnheimer and Catharine Morris.

*Father Helbron used pages 81 & 82 for "Ordo funeralis 1800-1814.*

*Original book, page 83. (Two pages have been skipped and at the head of this page 1815 is again entered).*

Mecgill, Joseph, of James Mecgill and Bridget, his wife, born June 9th, baptized by the same July 9th. Sponsors, John Wagener and Barbara, his wife.

Müller, Jacob, of Martin Müller and Magdalene, his wife, born June 5th, baptized by the same August 27th. Sponsors, Joseph Henrich and Mary Kyndls.

Mecgready, John, of Patrick Mecgready and Mary, his wife, born March 8th, baptized by the same September 3rd. Sponsors, Edward Delany and Catharine Isly.

Kins, George, of Frederick Kins and Mary, his wife, born August 22nd, baptized by the same September 5th. Sponsors, Joseph Henry and Elizabeth Henrich.

(There is a memorandum here: "See page 149 where it is stated there were admitted into the Roman Catholic Church the following in the year 1805. March 8th, there professed the Catholic Faith, Mary Barbara Ruffner, daughter of Peter Corr and Margaret his wife, Lutherans." Then goes on the regular entry).

Aaron, Jacob, of Thomas Aaron and Susan, his wife, born February 13th, baptized by Rev. G. F. X. O'Brien, March 9th. Sponsors, Philip Cypher and Barbara Cypher.

Miller, Mary, of George Miller and Catharine, his wife, born December 6th, 1815, baptized by the same May 19th. Sponsors, John Henry and Mary Henry.

(The preceding entry is the last Baptismal entry written by Father Helbron. In Autumn 1815 he went to Philadelphia to consult a physician. On his return trip Father Helbron died at Carlisle, April 24, 1816. All entries that follow were written by Rev. G. F. X. O'Brien, pastor of St. Patrick's church, Pittsburgh. Father O'Brien attended Sportsman's Hall until Dec. 29, 1817, on which date Rev. Charles Bonaventure Maguire, who had been appointed pastor, arrived).

Stoup, Susan, of Adam Stoup and Elizabeth, his wife, born November 27th, 1815, baptized by the same May 19th. Sponsors, Peter Arisch and Mary Sendulf.

Brogan, Sarah, of Charles Brogan and Agnes, his wife, born March 1st, baptized by the same, May 19th. Sponsors, James and Catharine Haney.

Connery, Anna, of Maurice Connery and Sarah, his wife, born February 20th, baptized by the same May 19th. Sponsors, John Curran and Elizabeth McKever.

Hershman, Peter, of John Hershman and Mary, his wife, born October 18th, 1815, baptized by the same May 22nd. Sponsors, Henry Bridges and Elizabeth Bridges.

*Original book, page 84.*

Henri, George, of James Henri and Elizabeth, his wife, born April 24th, baptized by the same May 23rd. Sponsors, John Henri and Barbara Henri.

Maracle, Solomon, of John Maracle and Barbara, his wife, born March 12th, baptized by the same May 23rd. Sponsors, Joseph Henri and Catharine Miller.

Mullen, Isabel, of Richard Mullen and Isabel, his wife, born November 27th, 1815, baptized by the same, May 23rd. Sponsors, Moses Gillespie and Bridget Rogers.

Bridges, James, of Peter Bridges and Margaret, his wife, born May 31st, baptized by the same July 14th. Sponsors, James Henry and Elizabeth Henry, his wife.

Jones, Anna, of John Jones and Elizabeth, his wife, born July 11, 1815 baptized by the same July 14th. Sponsors, Michael Curran and Catharine Clinger.

Walker, Samuel, born March 8th, baptismal ceremony supplied by the same on July 16th. Sponsors, John Harthman and Mary Harthman.

Ruffner, Margaret, of George Ruffner and Susan, his wife, born December 21st, 1815, baptismal ceremony supplied by the same, July 16th. Sponsors, Christian Sendolf and Margaret Sendolf.

Lingel, Rachel, an adult about twenty-two years of age, baptized conditionally by the same on July 17th.

Grenewalt [Grünewald?] William, of John Grenewalt and Anna, his wife, born August 15th, baptized by the same November 6th. Sponsors, Michael Curran and Sara Dougherty.

Smitt, Margaret Anna, of Joseph Smitt and Catharine, his wife, born September 5th, baptized by the same November 6th. Sponsors, Handell Bodenhamer and Margaret, his wife.

Hainy, James, born about six years ago, of Patrick Hainy and Anna, his wife, baptized by the same November 9th. Sponsor, Mary Hainy.

*Original book, page 85.*

Hainy, Thomas, born about four years ago, of Patrick Hainy and Anna, his wife, baptized by the same November 9th. Sponsor, Catharine Hainy.

Hainy, Patrick, born about two years ago, of Patrick Hainy and Anna, his wife, baptized by the same November 9th. Sponsor, Anna Hainy.

Flower, Christian, of Valentine Flower and Margaret, his wife, born September 9th, baptized by the same November 10th. Sponsors, James and Bridget McGill.

Ruffner, Henry, of Peter Ruffner and Anna, his wife, born September 5th, baptismal ceremony supplied by the same November 10th. Sponsors, George and Mary Ruffner.

Scepter, Susan, of Adam Scepter and Mary, his wife, born April 28th, baptized by the same, November 10th. Sponsors, Peter and Margaret Bridges.

Crait, Catharine, of Daniel Crait and Sara, his wife, born October 18th, baptized by the same November 10th. Sponsors, Jacob Hainy and Elizabeth Cypher.

McLaughlin, Anna, of Michael McLaughlin and Eleanor, his wife, born March 1st, baptized by the same November 10th. Sponsors, Anthony and Isabel Dennen.

## 1817

Boadenhamer, Margaret, of William Boadenhamer and Mary Ann, his wife born Jan. 16th, baptized by the same February 4th. Sponsors, Handele Boadenhamer and Anna Margaret Boadenhamer. (This entry is on page 86 of the original book and is placed after seven entries which antedate it. After this entry there is a space of four inches on the page. L.F.F.)

Coon, Daniel, of Jacob Coon and Mary, his wife, born December 11, 1816, baptized by the same February 7th. Sponsors, George Coon and Mary Coon.

O'Conner, Samuel, of Dionysius O'Conner and Mary, his wife, born December 27th, 1816, baptized by the same, February 9th. Sponsors Charles Flanagan and Catherine Flanagan.

Noel, Daniel, of Abraham Noel and Mary, his wife, born December 3rd, 1816, baptized by the same, February 9th. Sponsors, Peter Noel and Margaret Noel.

McWay, Mary Ann, of Edward McWay and Anna, his wife, born November 3rd, 1816, baptized by the same, February 9th. Sponsors, James Hainy and Margery Cull.

*Original book, page 86.*

Crotty, Catharine, of Patrick Crotty and Anna, his wife, born December 7th, 1816, baptized by the same, February 9th. Sponsors, James Barry and Catharine Moloney.

Aaron, John, of Joseph Aaron and Margaret, his wife, born about three months ago, baptized by the same February 10th. Sponsors, Thomas Aaron and Catharine Aaron.

Miller, George, about twenty-seven years of age, baptized conditionally by the same, February 11th.

Miller, Mary Ann, of George Miller and Susan, his wife, born on the 7th of this month, baptized by the same February 12th. Sponsors, George Ruffner and Mary Ruffner.

Donnelly, Thomas, of John Donnelly and Margaret, his wife, born June 14th, 1806, baptismal ceremonies supplied by the same on April 23rd. Sponsor, James McGill.

Donnelly, James, of John Donnelly and Margaret, his wife, born December 13, 1809, ceremonies of baptism supplied by the same April 23rd. Sponsor, James Hainy.

Donnelly, Mary, of John Donnelly and Margaret, his wife, born May 2nd, 1808, ceremonies of baptism supplied by the same on April 23rd. Sponsor, Mary Hainy.

Donnelly, Isabella, of John Donnelly, and Margaret, his wife, born March 29, 1812, baptized by the same April 23rd. Sponsor, Mary McGill.

*Original book, page 87.*

Donnelly, Sarah, of John Donnelly and Margaret, his wife, born December 29th, 1814, baptized by the same April 23rd. Sponsor, Bridget McGill.

Coon, Mary Ann, of Adam Coon and Rachel, his wife, born March 11th, baptized by the same April 25th. Sponsors, Jacob and Mary Coon.

Flower, Daniel, of John Flower and Mary Ann, his wife, born September 9th, 1816, baptized by the same April 26th. Sponsor, Daniel Grait.

Geary, Sarah, of Martin Geary and Mary, his wife, born September 22nd, 1816, baptized by the same, April 26th. Sponsor, Sarah Grait.

Soals, Peter, of John Soals and Elizabeth, his wife, born about fourteen years ago, baptized by the same April 27th. Sponsor, Peter Noel.

Soals, Jacob, of John Soals and Elizabeth, his wife, born about twelve years ago, baptized by the same, April 27th. Sponsor, George Ruffner.

Soals, Mary, of John Soals and Elizabeth, his wife, born about sixteen years ago, baptized by the same April 27th.

Reinsel, Rachel, of George Reinsel and Catharine, his wife, born on the 14th of this month, baptized by the same April 27th. Sponsors, Adam and Rachel Coon.

O'Conner, James, of John O'Conner and Sarah, his wife, born February 4th, baptized by the same April 27th. Sponsors, John and Eleanor Layton.

Lindsay, James, of Thomas Lindsay and Sarah, his wife, born May 6th, baptized by the same August 22nd. Sponsors, George Trucks and Bridget Trucks.

Trucks, John, of George Trucks and Bridget Trucks, his wife, born May 5th, baptized by the same August 22nd. Sponsors, Barney and Mary Burgoon.

Peas, William, of James Peas and Catharine, his wife, born April 16th, baptized by the same, August 24th. Sponsors, Philip and Barbara Siford.

Coon, Elizabeth, of George Coon and Mary, his wife, born June 10th, baptized by the same August 24th. Sponsors, Jacob and Mary Coon.

*Original book, page 88.*

Short, Sarah, of John Short and Anna, his wife, born March 27th, baptized by the same August 24th. Sponsors, Dennis and Mary Conner.

Burgoon, Anastasia, of James Burgoon and Martha, his wife, born March 18th, baptized by the same August 24th. Sponsors, George and Mary Coon.

Geary, John, of John Geary and Catharine, his wife, born April 9th, baptized by the same August 24th. Sponsors, Conrad Reinsel and Susan Hanlin.

Peas, Mary, of James Peas and Catharine, his wife, born May 18th, 1815 baptized by the same August 24th. Sponsors, Michael Crate and Mary Siford.

Noal, Mary Ann, of Simon Noal and Mary, his wife, born June 5th, baptized by the same August 24th. Sponsors, Jacob Noal and Mary Andreis.

Glass, Mary, of Christopher Glass and Margaret, his wife, born December 12, 1815, baptized by the same, August 24th. Sponsors, John Flowers and Mary Ann Flowers.

Bridge, Matthias, of Henry Bridge and Elizabeth, his wife, born about two months ago, baptized by the same August 25th. Sponsors, George and Catharine Bridge.

Miller, Barbara, of Martin Miller and Magdalen, his wife, born August 21st of this year, baptized by Demetrius A. Gallitzin on October 14th. Sponsors, John Henry and Barbara Henry.

*Original book, page 89.* (At the top of this page there an entry which reads: "Order of baptisms under the administration of Father Charles Bonaventure Maguire of Ireland of the Order of St. Francis of the strict observance on the day on which I have taken possession of this benefice, namely, the 27th day of November, 1817." There is then the entry, November, 1817, standing at the head of the list. L.F.F.)

Henry, Mary Ann, of John Henry and Mary, his wife, baptized by Charles B. Maguire November 29th. Sponsors, Emmanuel Bichi [Bihi?], and Mary Zentdorf. The child was born on the 4th of December, 1817. (The 1817 was evidently meant for 1816.

The entry is signed "ab a Carolo B. Maguire" and some of the entries following it are signed in the same way. (L.F.F.)

Coon, Mary Sibylla, of Solomon Coon and Elizabeth, his wife, born October 4th, baptized by Charles B. Maguire November 30th. Sponsors, George Ruffner and Rose Ruffner.

Miller, Catharine, of George Miller and Catharine, his wife; born November 26th, baptized by Charles B. Maguire, December 1st. Sponsors, George and Margaret Sindorf.

*Original book, page 90.*

Eckroth, Sarah, of Peter and Mary Eckroth, born October 19th, baptized by Charles B. Maguire December 14th. Sponsors, Joseph Henri and Sarah Miller. (The language used in these entries to record then sponsors' action is "held at the baptismal font.")

Miller, Elizabeth, of George Miller and Elizabeth, his wife, born November 18th, baptized December 14th. Sponsors, Jacob Miller and Elizabeth Eckroth.

Wilson, Margaret, a Calvinist, daughter of James Miller and Johanna, his wife, baptized December 26th. Sponsors, Edward Chevlin and Patricia Mihan.

## THE LIFE OF BISHOP CONWELL

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BY MARTIN I. J. GRIFFIN

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### CHAPTER XXIV

NEWSPAPER COMMENTS ON THE DEATH OF HOGAN'S FIRST  
WIFE.—THE JUBILEE.—NEWLY ELECTED TRUSTEES  
MOVE FOR RECONCILIATION.—COMPROMISE OF OCT.  
1826.

“At Wilmington, North Carolina, January 1st 1826, in the 22nd year of her age, Mrs. Henrietta Hogan, consort of William Hogan of Phila.”

This announcement appeared in the Philadelphia papers shortly after the opening of the new year. Comments were of course many and free. It was said that after his “abandonment” of the church and his subsequent romantic career his adherents had abandoned him, though not the “cause” of which they considered him the exponent and standard-bearer. His marriage had divested him of the respect and support shown in the long and heated controversy with the Bishop. Catholics, no matter how contentious and unruly towards authority, or lax in the obligations of the Church, are intolerant towards those who are false to the vows of priesthood. They abhor such “marriages,” and detest beyond the conception of those who are not of “the faithful,” all such alliances as an infidelity to the most sacred of obligations.

Hence even those who had long adhered to him with more or less sincerity and fidelity in the principles they struggled for, were yet abhorers of his matrimonial alliance. It doubtless gave many a shock, and cast from the minds of most men the belief that his life had been a pure one.

The confidence and self-complacence of the Trustees in the justice of their cause was not as yet quite shaken, as appears by their transcribing into the pew book of the Church, the annexed item. The book is now in the Possession of the A. C. H. Society.

FROM THE FREEMAN'S JOURNAL, JAN. 25TH 1826.

A letter from Madrid says:—It is stated that M. Justiniani, Nuncio of His Holiness at the Court, has just made known to our Government that the Holy Father, taking into consideration the want of spiritual aid experienced by the new Independent States of America, feels Himself bound for the good of the souls of those Catholics beyond the sea, to give the canonical institution to the Bishop nominated by those states.

On May 20th, Bishop Conwell wrote to the Archbishop that in the matter of the Jubilee, he would follow the order of Baltimore. He spoke of the proposed new sees, and of Father Galitzin for Detroit. The exercises of the Jubilee began on July 9th. In June the Bishop had issued a pamphlet of 24 pages octavo, with the following title.

THE BRIEF  
of

His Holiness, Pope Leo XII.

On proclaiming the extension of the Jubilee to the

WHOLE WORLD in 1826,

Celebrated at Rome in 1825.

INDICTION 13.

To which is prefixed

THE MANDATE of the Bishop of Philadelphia,  
with an appendix

On the subject of the Plenary Indulgence denominated

THE JUBILEE

With Regulations for its Observance and  
Catechetical Instruction.

PHILA.

Mifflin and Parry, Printers  
MDCCXXVI (1826)

The Mandate follows:

THE MANDATE.

HENRY CONWELL By the Grace of God, and the approbation of the Holy Apostolic See, Bishop of Philadelphia.

TO THE FAITHFUL CHRISTIANS OF OUR DIOCESS, GRACE AND BLESSING THROUGH OUR LORD JESUS CHRIST.

*Dearly Beloved Brethren:*

We feel great satisfaction in announcing to you the General Jubilee, addressed to all Christendom by his Holiness, Leo XII, Bishop of Rome, Successor of St. Peter and visible head of the Catholic Church.

The Jubilee which had been granted during the course of the last year to the faithful at Rome, on visiting that City, is now extended to all other Churches of the Christian World in communion with his holiness by virtue of the annexed Bull. For though he can have no hope of ever seeing them in this world who live in regions far distant from Rome, they are nevertheless the objects of his paternal solicitude equally with that portion of his flock placed under his immediate care; and considering them as redeemed by the Blood of Jesus Christ and regenerated by Baptism, he embraces them all in his affections and is anxious to promote their sanctification and secure Heaven to them by every means in his power.

The Vicar of Christ knows that all are sinners in the sight of God and bound accordingly to satisfy His justice; he knows the dangers to which mankind are exposed and laments their situation and, after the example of his Divine Master our Lord and Saviour Jesus Christ whose Representative he is here on earth, he is ever desirous to save them from the ruin which awaits them if they should die in their sins.

In consequence of which he is now addressing them in the words of the Brief which is hereto annexed, inviting them to return to God and to approach the Sacrament of Reconciliation with sorrow and compunction of heart; and considering that many might refuse to go to confession, in dread of the

exterior acts of mortification which should be imposed as a temporal punishment, he gives them encouragement by a promise on his part that in case of their sincere conversion he will apply the merits of Jesus Christ and his Saints to remit the temporal punishment by the Indulgence of the Jubilee.

We earnestly hope, dearly beloved brethren, that none of you will neglect to profit by this extraordinary favour which is now offered him by the Vicar of Jesus Christ.

We forbear to treat at large on the nature and the object of this solemn Indulgence, referring you to the Catechetical Instruction, but we will not conceal from you the ardour and sincerity of our wishes that every member of our flock shall avail himself of this occasion to become reinstated in peace with God and with his own conscience. Consider the shortness of time and that a miserable eternity awaits all men who are overtaken by death in the state of mortal sin. Meditate on the predicament you would be found in if at this moment you should be hurried before the bar of Divine Justice, before the tribunal of an all-seeing Judge and tremble at the consequences. This must *soon* be the case—"Woe to thee *Corozain*, Woe to thee *Bethsaida*. Yet forty days Ninive shall be no more. If you do not penance you shall all perish."

Ninive is running on fast to its own ruin and they may expect double woe whose interior passions shall have raised up obstacles in the way of souls desirous of reconciliation with God who is ever ready to blot out iniquities of repentant man.

Beloved Brethren: we beseech you that you be at peace with one another; that you love one another and that you strengthen one another in the resolution to avail yourselves of this most favourable occasion of taking a solemn review of the state of your conscience and providing by repentance and a thorough change of life for the judgment which is to come.

May God grant that this may be the case, and may the blessing of God always remain among you. Amen.

† HENRY,

*Bishop of Philadelphia.*

The election for Trustees was held this year on March 28th. The adherents of the Bishop made no contest and the members of the Board of 1825 were elected without opposition. The newly constituted Board immediately made advances for a reconciliation with the Bishop. But, as on former occasions, they wanted a compromise upon their own basis. The Bishop however, who on other occasions had been perhaps too exacting and inflexible, and who a few months before could not "allow" of negotiation, or in other words stood out for unconditional surrender, was now misled by the specious name of compromise, and after some hesitation agreed to a settlement which yielded up all the rights he had been contending for, even those which he was really bound to protect and defend. But the events speak for themselves.

On assembling the day after their election the new Trustees appointed Messrs. Ashley, Barry and Leamy, a Committee to notify the Bishop of their willingness to have Father Harold and "a gentleman, unconnected with the present controversy as Pastors of this Church."

A letter to the Bishop was at once prepared, signed by Ashley and Barry, but not by Leamy. They informed the Bishop that they were authorized "to make proposals which will tend to heal the unfortunate breach so long existing." They stated that no response having been made to the proposal to accept, after O'Meally's departure, a priest who had taken no part in the controversy, they now, "as peace and harmony are in the air propose to accept the Rev. Wm. Harold as one of the pastors and any clergyman who has taken no part in the dispute." A letter was sent to Father Harold enclosing the offer to the Bishop. The Committee said to Father Harold: "It is now in your hands to restore peace to us, and to allay all angry passions, which have caused so much scandal to Religion."

The immediate events which followed this proposal do not appear on the records, which relate nothing further in the matter until September 26th, except a hint found in the Conwell-Marechal letters, which seems to indicate that the Trustees had again tried their old scheme of attempting to intimidate the Bishop by trying to establish an "Independent Church." Bishop Conwell was in Baltimore during the early summer and after his return wrote on Aug. 24th:

" My Trustees whom I call the Outs, have made a proposition to the Ins to join them against Episcopal Authority and are to enter the church as Independents,—Meeting to-night,—In consequence of this intimation I presume the clergy have had a share in this matter, but the meeting will discover more."

The Bishop and his clergy do not seem to be in perfect harmony at this time. Even Rev. Pat'k Kenny, always an earnest and consistent supporter of the Episcopal rights, thought he had reason to complain of the manner in which the diocese was administered. We find the notes given below in his diary.

P. 97. Sept. 18th 1826.

I was not a little surprised to learn that the Rt. Rev. Bishop Conwell was in Wilmington yesterday and this morning,—that His Rt. Revce. was expected to celebrate mass in Wilmington Church this morning. But neither the Bishop, nor Rev. Messrs. Keenan or Hayden attended. N. B. Rev. Mr. Keenan has been preaching, baptising, marrying and celebrating these two or three weeks past, without presenting himself, or sending a note to the pastor,—nor Mr. Hayden either,—but this latter priest has show'd a symptom of common decency,—for on my arrival home this evening, I found a scrap on my desk with his interesting respects and no more. I am informed that the Wilmington steamboat had the freight of the above Missionaries bound for Philadelphia,—no letter, no message from Rt. Rev.

Bishop Conwell for me. I have written to him often—no answer,—I shall not trouble the Philadelphia coast hereafter.  
22nd.

Rt. Rev. Bishop's quasi incog. visit to William Larkin (a Trustee of Wilmington Church) exclusively on the 16th and 17th inst. whether proper or no, *videbitur infra*.

On Sept. 26th Messrs. Meade, Ashley and Randall were appointed a Committee to confer with the Bishop "in relation to the settlement of all our differences, with full power to make such arrangements as they may deem advisable."

At this point Father Kenny was called in to assist in conducting the affair. What he did, what others did, and what he thought of it all, is recorded in his diary:

Oct. 1st.

Called by letter instantly to Philadelphia,—set out for Wilmington near 4 P. M. for steamboat,—reached Wilmington near 10.

Oct. 2nd.

Got on board steamboat, not one minute to spare,—arrived some minutes before noon. Mr. John Waters, to whom I feel much indebted for his attentive and unexpected generosity, as he provided a coach for me to Willing's Alley at his own cost, and accompanied me to St. Joseph's settled my little baggage and bid me good-by. Rt. Rev. Bishop Conwell received me as a Priest and a friend and made known to me the object of his calling me so abruptly to Philadelphia. He told me that the schismatical Board of Trustees of St. Mary's had made him serious proposals of submission, and on strict Catholic principles, recognizing the divine institution of the Roman Catholic and Apostolical Episcopacy, unfettered by any Lay-intrusion of sentiment, or to be checked in its spiritual course by any Board, or body of laymen, Christ himself having confined the checks on the Episcopacy to his church alone,—A spiritual and not a wordly court of authority,—on this principal the said schismatics propose to bid farewell to schism,

ashamed at last of having upheld such beings as Hogan, Inglesi and O'Meally.

I told the Bishop that the Rev. Mr. Harold was the Priest and the only proper Priest to meet the select Committee and lawyers of the schismatical Board. Rev. Mr. Harold was the sole cause of keeping the true Catholics of St. Mary's Church together, he enlightened them, he inflamed them to deeds, both spiritual and temporal, that would do honor to primitive Christianity, That is the Priest who should conclude the business.

The Bishop answered that the schismatical select committee declared that they would not treat with Rev. Mr. Harold and that my name had been agreed to by them (the schismatics) and by him (the Bishop). That he (the Bishop) had particular reasons which he would communicate to me before the meeting to-morrow, reasons, he said, which would prove the immediate necessity of my meeting the select Committee and lawyers.—I saw Mr. Lesage, saw Mr. McCarthy, call'd on Mr Jno. Keating, on Mr. Provenchere; soon after reaching St. Joseph's was seiz'd with a chill, fever and ague the whole evening and night. . . .

3rd.

Met the select Committee at Josiah Randal's, the Bishop's lawyer and manager of his propositions, &c. at 5 P. M. On the part of the Bishop were Josiah Randal, Rev. Mr. Hurley and myself; on the part of the schismatical Board were John Ashley, young Atty. Randal and Lawyer Chas. Ingersol. Business was opened at 5 precisely, as Lawyer Randal prefaced that I dreaded an attack of ague about six. Lawyer Chas. Ingersol read the demands of the board of schismatics,—Two whereof, as most prominent against Catholic Episcopacy were as follows,—1st That the Bishop should not be pastor of St. Mary's and 2nd, that the Board of Trustees might present such person or persons for pastor or pastors as they should think acceptable to the congregation, and 3rdly, that they should enjoy the right of rejecting as pastor or pastors such priests as would be nominated by the Bishop.

Upon these three points Rev. Mr. Hurley, Lawyer Josiah Randal, who was in possession of Rt. Rev. Bishop Conwell's special directions, and myself, unanimously declared that we could not negotiate with every one of these three pretensions, and the three pretensions all together, were abandoned by the schismatical board in their fullest extent and meaning, observing at the same time that the Bishop and his successors would pay every respectful regard to any request from the Board or majority of the congregation upon this subject.

At this moment near six P. M., I was seized with chills and ague shake and obliged to go home. . . .

4th.

I learn that things progress as the Bishop wishes, and the select Committee have requested of him to be pleased to nominate Rev. Mr. Hayden as a Pastor of St. Mary's. I begg'd of the Rt. Rev. Bishop Conwell to nominate the Rev. Wm. V. Harold. He answered that he was not certain whether the Rev. Mr. Hayden would consent to officiate and live in the same house with Rev. W. V. Harold, nor would he nominate Rev. Mr. Hayden pastor until he had his answer from Bedford to that effect. But as for himself (Bishop Conwell) he never would dwell in the same house with Rev. W. V. Harold, who had treated him (Bishop Conwell) most indignantly. This from the lips of the Bishop astounded me, nor could I proceed with any degree of propriety. Seized with chills and fever as before.

Father Kenny remained in the city until Oct. 7th, but took no further part in the negotiations. On the 6th he was present at the ordination to the Priesthood of Rev. Anthony H. Kenny, who had received deaconship on Sept. 29th. The newly ordained priest was sent to Pittsburgh where he died four months later on the 5th of February 1827, "at his father and mother's house on the Monongahela, 11 miles from Pittsburgh."

After the ordination of his "most dear, reliable and holy friend" Father Patrick Kenny went to Market St. wharf

to take the boat for Wilmington, but "the steamboat was off,—obliged to return to my strange lodgings at St. Joseph's."

At the meeting of the Trustees on Oct, 6th the draft of an agreement to be presented to the Bishop was reported, and alterations in the phraseology ordered to be made. The Committee were authorized to recommend "such pastors to the Bishop for appointment as they may deem proper and to fix the salaries of the Bishop and the pastors in pursuance of the agreement."

Father Kenny (Diary) states: "The Bishop clear'd my expenses of steamboat out and home." He left for Wilmington, arrived there at 7 P. M. and got to Coffee Run "thank God at 2 P. M." on the 9th.

On the next day he read an "account in the U. S. Gazette of St. Mary's business being settled on strictly Catholic principles."

But on the 11th Dennis McCready and his brother Francis arrived from Philadelphia.

"Mr. Den. McCready astonished me by his account of the result of the transactions at Lawyer Josiah Randall's respecting St. Mary's business. If Dennis McCready's report is correct, and I doubt not an iota of it, it has ended most unwarrantably, most anticatholically as to Church discipline and unjustly as to the old pewholders before the schism. If anything can add to the foulness of the business, it is that the Bishop states to all that I signed the agreement. I never did, I defy the production of my signature, I was at no discussion of the articles, I was present about twenty minutes, heard the demands of the schismatics read by Lawyer Chas. Ingersoll, when I was taken sick, obliged to withdraw, never heard more of the business until Dennis McCready opened it this evening."

It is worthy of note that Father Kenny condemned and repudiated the agreement as soon as he heard of it.

The agreement read as follows:

“ Whereas for some years past unhappy differences have existed between the Bishop of Philadelphia and the congregation of St. Mary’s Church in the said city; and whereas the parties have agreed amicably, to settle all their disputes and to restore harmony and union to the Roman Catholic Church, in the said city:

Now know ye, that the following articles are mutually agreed upon, settled and determined, between the Rt. Rev. Henry Conwell, Bishop of Philadelphia of the one part, and the Trustees of the Roman Catholic Society, worshipping at the Church of St. Mary’s in the city of Philadelphia, of the other part, as the terms and conditions upon which the reconciliation and union shall be effected.

First. The faith and doctrines of the Roman Catholic Church shall remain sacred and inviolate, and in accordance with these principles the spiritual concerns of the said Church shall be committed to the care and government of the Bishop, and the temporal concerns to the Board of Trustees.

Second. So far as the parties hereto have power and authority so to do, all indictments, prosecutions, actions and causes of actions, suits, damages and trespasses shall be, and are hereby, mutually released and abandoned: a general amnesty to be published in the churches of this city: and if any deeds, books, papers or documents belonging to the corporation are now in the possession of the Bishop, they are to be delivered to the present Board of Trustees, the second party hereto.

Third. The Rt. Rev. Henry Conwell is hereby recognized as Bishop and senior pastor of St. Mary’s Church in the same manner as he was at the commencement of the late disputes in St. Mary’s Church; but the Bishop voluntarily releases all claim for arrears of salary and emoluments attached to the said office.

Fourth. The Bishop acknowledges the right of the trustees to recommend suitable persons as pastors of St. Mary’s Church, on the following terms and conditions:

A. The Bishop shall appoint the clergy and notify the same to the trustees.

B. Should the trustees consider any one, or each of the pastors thus appointed, disqualified for discharging the duties of his situation, they the lay trustees shall be at liberty to meet and state their objections to the Bishop.

C. Such statement in order to merit the investigation of the Bishop, shall have the signature of at least the majority of the lay trustees.

D. Should the Bishop please to persist in the appointment of such priest or pastors, so objected against, he will do so in the following manner, viz: He, the Bishop shall appoint together with himself any two Catholic clergymen, not connected with the Church of St. Mary's, who shall meet a committee of three lawfully appointed by the Board of Trustees, in order to consider the objections against the pastor or pastors, appointed by the Bishop.

E. A majority of votes on either side shall be respected by the Bishop, if in favor of the Trustees, as cause for the withdrawal of his appointment.

F. Should the number of votes be equal, (the Bishop voting as an individual) the pastors shall cast lots for a fourth person, whose vote shall determine the Bishop.

G. In these proceedings secrecy shall be regarded as inviolable.

Fifth. The Bishop shall appoint two persons as pastors, who shall forthwith officiate with him, in St. Mary's Church.

Sixth. The salary of the Bishop as such, shall be permanent, and not discussed without his consent, during his continuance in office. The salaries of the pastors shall be determined by the Board of Trustees; care being taken that, as far as the resources of the Church will permit, a suitable provision shall be made for them.

Seventh. The small tenement in Willing's Alley belonging to the corporation, shall be furnished and appropriated for the use of the two assisting pastors, for the time being, of St. Mary's Church.

Eighth. The Bishop leaves the fixing of the salary for himself and the assisting clergy, to the liberality and discretion of the Trustees.

Ninth. As soon as these articles have been mutually executed and exchanged between the parties, they shall be entered upon the minutes of the Board of Trustees; and in pursuance of public notice previously given, St. Mary's Church shall be opened, under the sanction and authority of the Bishop of Philadelphia.

In witness whereof the parties have hereunto irrevocably set their hands and seals, the 9th day of October, 1826.

HENRY CONWELL, (L.S.)

*Bishop of Philadelphia.*

R. W. MEADE, (L.S.)

JOHN ASHLEY, (L.S.)

ARCH'D RANDALL, (L.S.)

*Committee of the Trustees of St. Mary's Church.*

Signed sealed and delivered in the presence of us,

MICHAEL HURLEY,

JOSIAH RANDALL.

At the time of entering the above contract on the minutes of the corporation, the annexed protest was offered to the Bishop by the trustees, which was admitted and accepted by him.

The Trustees of St. Mary's Church do hereby declare that nothing in the preceding shall be construed or intended to mean under any shape or form a relinquishment or abandonment by them of what they consider their inherent right of Presentation; on the contrary, they declare that the preceding agreement has been entered into by them solely to restore peace, and with a view to enable them to prosecute more efficaciously their claim to the right of Presentation, practiced in all other countries. The Trustees consider this right as important to the spiritual as to the temporal authorities of the Church, and that peace and harmony can never thoroughly

exist till the right is acknowledged and practiced in these United States.

Further. The Trustees declare that nothing contained in the preceding agreement shall be construed as admitting or confirming the principle, that the Bishop of Philadelphia, in his own right is, or can name himself a pastor of St. Mary's Church; for the sake of peace the Trustees have consented that Dr. Conwell should from this date be a pastor; but this act done under peculiar circumstances, they declare, is not to be considered as forming a precedent.

Third and lastly. The Trustees profit of this opportunity to declare that they will, with all their energy, prosecute their claim to the See of Rome to allow a Bull or decree against any future Bishop being appointed, unless his appointment shall have been made with the approbation and with the recommendation of the Catholic Clergy of the Diocese.

(Signed)

R. W. MEADE,  
JOHN ASHLEY,  
ARCH'D RANDALL,

*Committee of Trustees.*

Oct. 9th 1826.

At the same time an understanding was reached that Fathers Harold and Hayden should be appointed and accepted as assistant pastors of St. Mary's.

The announcement of the agreement and the "general amnesty" was made by the Bishop and published in the Democratic Press of Oct. 11th, and the National Gazette of Oct. 14th, 1826.

#### COMMUNICATION.

All causes of differences being adjusted between the Bishop of Philadelphia and the Trustees of St. Mary's Church, the local and personal interdicts have been removed, and the church opened accordingly for divine worship under the sanction and authority of the Rev. Wm. Vinc't Harold and the Rev. Thomas Hayden his assisting pastors.

The Trustees are to manage the temporalities according to the act of incorporation, and the spiritual concerns shall remain under the care and government of the Bishop, to whom the deposit of faith and the general discipline of the Roman Catholic Church are entrusted in the Diocese of Philadelphia. In consequence of this agreement a general amnesty, which is to be published in all the Catholic Churches of the city, is hereby declared and promulgated.

Given under my hand this 11th day of October, 1826.

† HENRY CONWELL,  
*Bishop of Philadelphia.*

The Trustees on their part issued: An address to the Pewholders and Congregation of St. Mary's Church.

The congregation of St. Mary's Church had been for a length of time, the victim of an unfortunate schism, which cast so much opprobrium on the Roman Catholic religion, and excited the angry passions to a degree unheard of in this country in similar controversies.

It is a melancholy reflection to revert to that period, to remember that the father was arrayed in hostility against the son, the brother against the brother, the social bonds of relationship were rent asunder, families disunited and an animosity existed between the parties which time, instead of diminishing, seemed only to increase.

During this period the trustees made various but unfortunately fruitless attempts to restore tranquility to the congregation. An agreement was at length entered into between the Rt. Rev. Doctor Conwell and a Committee of the Board of Trustees, for the purpose of settling all differences; as the terms and conditions of this agreement are not generally known, a copy is subjoined herewith.

The Board met on Nov. 1st, ratified the Agreement, and accepted the appointment of Fathers Harold and Hayden, as pastors, upon notification of their appointment received

from the Bishop. The salaries of these pastors were fixed at \$600 each, that of the Bishop at \$200.

They met again on Nov. 4th, and signed the following declaration:

The undersigned Roman Catholic Trustees of St. Mary's Church (incorporated) in Philadelphia, having appointed a committee to confer with the Rt. Rev. Conwell on the subject of the schism, with instructions that the terms of admission into the Church should be made as easy as possible and that no priest should be appointed as pastor in said church against whom the congregation, represented by the Trustees, had any reasonable cause of objection and the R. R. Bishop having agreed to these measures according to an understanding on that subject by the parties, which importeth that nothing should be done in that cause, in violation of Catholic principles, of which the Holy See is the Judge.

By the parties, viz. the Bishop and the Trustees. Therefore the above act of settlement is humbly submitted to the Sacred College of the Propaganda for its decision on the points in this settlement, which may affect the canons and general discipline of the Roman Catholic Church.

Done at Philadelphia in the vestry-room of St. Mary's Church, Nov. 4, 1826. Witness the seal of the corporation ( ).

In the posture of kneeling at the feet of his Holiness to receive his paternal benediction we subscribe ourselves most respectfully the day and year above written.

JOHN LEAMY, ()  
JOHN ASHLEY, ()  
EDWARD BARRY, ()  
BERNARD GALLAGHER, ()  
PATRICK O'CONNEL, ()  
JOHN O'KEEFE, ()  
R. W. MEADE, (absent) ()

Attest ARCH'D. RANDALL,  
*Secretary.*

Others also took care that Rome should see and pass upon the agreement. Bishop England (*Works*, V, 266), says that it was "transmitted to Rome by some person who believed them to be incompatible with the doctrine and general discipline of the Roman Catholic Church."

The next day, Sunday, November 5th, St. Mary's Church was reopened (Diary of Mrs. Lloyd) under the authority of the Bishop.

On November 7th the Trustees met for the first time since the schism began with the full complement of clerical members. But peace was none too firmly established even yet. The Trustees had reserved the right to prosecute their claim of Presentation before the Roman Courts. The Bishop was not altogether satisfied with the text of the agreement as published by the Trustees, nor with their "Declaration." They printed these documents in a pamphlet published on April 27th, 1827. The Bishop sent a copy to Bishop England upon the margin of which he wrote "The Bishop denies having received or seen this *declaration* until he saw it by accident some time after the settlement." Opposite the sixth article of the Agreement that "a suitable provision shall be made for the pastors' salary," Bishop Conwell wrote: "a suitable *and equal* provision." In the Baltimore Archives (Marechal Adm. 11, Letter V,) is a copy of the Agreement signed by Meade, Ashley and Randal. It is endorsed: "This copy is not genuine according to a letter of Dr. Conwell, Feb. 12th, 1826." (7?)

From nearly the whole hierarchy of the American Church, there went up a protest against the settlement, as incompatible with the doctrines, discipline and canons of the Church, and foretelling that Rome would undoubtedly declare it void on that account. Of the contemporary comments made upon it we quote the following.

Bishop England in the *Catholic Miscellany* said:

We know that the greater number of American Bishops, if not all of them, immediately upon learning the tenor of the agreement distinctly and unequivocally declared it incompatible with the discipline of the Roman Catholic Church, and the principles contained in it contrary to her doctrine; but they then and now, we believe, were of the opinion that the Bishop of Philadelphia intended well; hence though they were aware that he exceeded his powers, and acted incompatibly with the constitution of the Church, they did not believe that he was himself conscious of having done so. We also know that the Bishop was advised by several of his clergy to give his assent; and that they represented to him that if he, then, after so much dissension and ill-will, created a difficulty in the way of peace and reconciliation, that he would have to answer for all the unhappy consequences of a protracted and perhaps interminable schism. But we are of the opinion that the capital error which was committed, lay, if we are rightly informed, in the employing as a mediator and umpire of the differences, not a person who knew the constitution of the Roman Catholic Church, but a gentleman who, however estimable and learned he otherwise might be, knows as little of the true character of that Church as gentlemen of the Protestant denomination usually do. (*Works*, V. 207).

The gentlemen who subscribed the protest are not theologians, nor do we suppose they aspire to the title; for one of them we entertain sentiments of kind esteem and believe his object is to do good. But to mean well is not enough, people should know to act properly and effectually; we should hope his companions are equally well disposed as is this gentleman. We can overlook much in persons circumstanced as they were, and this alone prevents our describing their protest as its terms would deserve. (*Works*, V. 204).

The covenant in the concessions made to the trustees was always void. The governor of a state cannot make a bargain to violate his public rights or not to perform his public duty. Such a bargain would be unconstitutional and void. . . . Neither can a Bishop, or the whole clergy of a Diocese, or the

synod of a province, grant to a vestry rights or powers incompatible with the doctrine or general discipline of the Church. . . . The document which Dr. Conwell was induced to subscribe was incompatible with one, if not with both. (*Works*, V, 204).

“Fatal articles of peace” said the saintly Father Brute of Mount St. Mary’s College, in writing to Rev. John Hughes when, later, he was at Bedford, Penna.. “there is a storm gathering in the Vatican which will burst on the good old Bishop.” (Hassard’s *Hughes*). Father Kenny’s opinion we have already recorded.

One of the laity, probably Joseph Snyder, speaks in the annexed document.

“Whereas for some years past unhappy differences have existed between the Bishop of Philadelphia and the congregation of St. Mary’s Church in the said city,” pray, what is the meaning of the differences between the Bishop and the congregation? If I rightly understood, the whole difference was centered in a few persons who became schismatics, with a wicked prevaricating priest at their head, whom they employed and who was excommunicated for his disobedience, and the far greater part of the congregation belonging to St. Mary’s Church adhered to the Bishop and were persecuted by those very Trustees for upwards of five years, which they bore patiently and expended a large sum of money out of their private funds, to support the Episcopal authority, and after bearing all the hardships for such a length of time, that the Bishop should agree that there existed for some years unhappy differences between him and the congregation. The Bishop had reported by hundreds that those persons adhering to him were the congregation of St. Mary’s. This must be folly in the extreme; to accuse innocent persons with such unbecoming reproach must not only be folly but sheer wickedness. If the congregation were a party to the difference, why not consult them in restoring harmony to the church. The present mode of settlement will never bring about a union.”

But upon these questions of the validity of the Agreement and the Trustees' claim of the right of Presentation it remained for Rome to speak. In the mean time, another source of discontent, at which Father Kenny hinted, was the fact that no mention of the restoration of the Bishopopite pewholders to their places in St. Mary's had been included in the settlement.

The following advertisement appeared in the newspapers on Nov. 30th.

#### ST. MARY'S CHURCH.

Notice is hereby given, that a Committee of the Trustees will attend at their School House, in Walnut street, on Monday, the 4th, Tuesday, the 5th, and Wednesday, the 6th, day of December next, between the hours of three and five o'clock in the afternoon, to receive the Pew Rents, due from the first day of June to the first day of December, 1826.

The following extract from the bye-laws, is published for the information of the pew-holders, viz:

"If the rent of any pew shall become six months in arrears, in addition to the sum payable in advance, such pew shall be immediately forfeited and revert to the Church."

By order of the Board of Trustees.

ARCH. RANDALL,  
*Secretary.*

On the next day the following was printed:

#### SAINT MARY'S CHURCH.

The pewholders in St. Mary's Church, lately worshipping at St. Joseph's, are requested to attend a meeting, to be held at the house of Col. Wm. Cannon, South Fifth street, on Monday evening the 4th inst. at 7 o'clock. Punctual attendance is requested.

D. M'CREDY,  
B. QUINN,  
P. MEALY.

What the object of this meeting was does not appear, but taken in connection with the foregoing, and with what is recorded in the minutes of the Board, it seems to have had to do with this matter of the regaining of their pews by "the pewholders of St. Mary's Church, lately worshiping at St. Joseph's." The minutes of the meeting of the Trustees on Dec. 26th state that 39 pews were restored to former owners, or given to new holders, and that \$674 were received for pew rents in accordance with notification. Those of Feb. 12th, 1827 record that 43 pews had been restored to former owners and \$584 received for pew rents due and in arrears. So that within four months after the acceptance of the agreement 82 pews had been restored and \$1258 received for rentals.

Another evidence of the gladness with which peace was welcomed was the formation of a society for the defence of the faith, composed of the members of both factions alike. It was called "The Vindicators of the Catholic Religion from Calumny and Abuse" Part of the minutes of the first meeting &c. are here given.

*Philadelphia, October 31, 1826.*

A meeting of a number of Roman Catholics was held at the School-room of St. Joseph's, on Monday Evening, October 30, when the annexed Constitution was agreed upon, and the Rev. W. V. Harold, D. D., Messrs. Charles Johnson, Joseph Blame, John Carrell, John Ashley, Joseph Snyder and Mathew Carey, were appointed a Committee to procure subscriptions to the same, with directions to call a meeting for the choice of officers, as soon as they shall have procured a sufficient number of subscribers.

Whereas an envenomed warfare is unceasingly carried on against the Roman Catholics by bigoted and illiberal members of various other religious denominations, as well in their pulpits as through the press, in which, with an utter disregard of historical truth, the most unfounded accusations are al-

leged against the former, both as regards their religious opinions and practices, particularly on the subject of religious persecution, which is charged as a crime almost exclusively perpetrated by Roman Catholics:

And whereas, this warfare has hitherto been too tamely submitted to, which has tended to impair the character of the religion, and to a certain degree affect that of its members:

And whereas justice to the Roman Catholics, and a due regard to the opinions of their fellow citizens, require that such calumnies be repelled by adequate authorities.

Therefore *Resolved*, that we, the subscribers, do hereby agree to form ourselves into an association under the title of "Vindicators of the Catholic Religion from Calumny and Abuse," of which the following are the rules and regulations:

1. The object shall be to publish and distribute, gratuitously, or otherwise, as the case may require, such books and pamphlets as may be calculated to refute the calumnious accusations alleged against the Catholics.
2. The annual subscription shall be two dollars. Sixteen dollars shall constitute a life subscription.
3. The officers of the Society shall be a President, two Vice Presidents, a Secretary, and Treasurer.
4. The President, or, in his absence, one of the Vice Presidents, or, in their absence a chairman chosen *pro tempore*, shall preside at all meetings of the Society.
5. The Secretary shall keep correct minutes of the proceedings of the Society, notify the members of the meetings, and do all other business that appertains to his office.
6. The Treasurer shall receive all the monies of the Society—and pay all orders on him, signed by the President, and countersigned by the Secretary.
7. There shall be an acting Committee of Ten members, of whom four, with the chairman, shall constitute a quorum. They shall, by and with the advice of the President, direct the printing of such books or pamphlets, as they shall deem calculated to promote the objects of the Society.

8. It is understood that none of the funds of the Society are to be employed in the printing of books merely of religion; as of books of this description, there is now, and likely in future to be, an abundant supply to meet the demand.

9. The Society will endeavour to form similar associations elsewhere, and will cheerfully unite with them.

The officers of the Society were:

*President*, REV. WILLIAM D. HAROLD, D.D.

*Vice Presidents*, MATTHEW CAREY, JOHN KEATING.

*Treasurer*, WILLIAM WHELAN.

*Secretary*, DANIEL J. DESMOND.

*Acting Committee.*

M. Carey.	J. J. Borie.	R. W. Meade.
Jos. Dugan.	Jos. G. Nancrede, M.D.	John Carrell.
Cornelius Tiers.	Rev. Dr. Ryan.	Charles Johnson.

William W. Haly.

The members were:

C. Alexander	Daniel J. Desmond	J. J. Borie
Richard Drean	Edward Barry	John Darragh
John Braceland	Michael Durney	Daniel Bradley
J. J. Devitt	Thomas Balfe	Margaret McDonough
Joseph Blame	James Dempsey	Owen Brady
James Donaghy	James Brady	Michael Doran
Patrick Byrne	J. Dougherty	Patrick Brady
Patrick Donoghue	William Bowles	John Donnelly
Rt. Rev. Henry Conwell, Bishop of Philadelphia	Chevalier Caravodossy, de Thoet, Consul General of Sardinia	Joseph Donath
Joseph Fisher	Michael Featherston	Robert Ewing
John B. Farrell	William Comoy	James Flinn
James Furlong	Joseph Flemming	Benjamin Cross
John Carrell	Michael Cavanaugh	Peter Flood
Bernard Green	Peter Gallagher	William Cannon
John Curren	Patrick Cummin	Dennis Grant
Martin McGowan	Andrew Gillespie	John McCredy
Morgan Carr	Philip McCormick	James Gardette
James Garvey	Rev. Mr. Hurly	Timothy Cronin
Henry Crilly	John Cunningham	Rev. W. V. Harold
Rev. Mr. Hayden	Michael Hurley	John Cassidy
Timothy Carr	Wm. W. Clarke	Rev. John Hughes
Cornelius Hughes		Thomas Combs
		Law. J. Hughes

Timothy Carrell	James Hogan	Magnus Crosby
Amos Hollahan	Thomas Coleman	Thomas Harriss
John Conlin	Patrick Hayes	Edwin Carrell
Capt. Thomas Hayes	Joseph Carroll	James Henderson
William Conolly	Robert Henessey	Timothy Currin
William Hayley	Mathew Carey	Henry H. Hamilton
Rev. T. J. Donaghoe	Michael Hamilton	John B. Ducomb
Niel Harkins	Joseph Dugan	Cornelius Innis
John Durney	Charles Johnson	John Drake
Chas. Johnson Jr.	Thomas Doyle	Peter Kennedy
Timothy Desmond	John Keating	John Keen
Edward McAvoy	John Keefe	Michael McGill
James Keefe	Bernard McNulty	Edward Keenan
Joseph G. Nancrede	Francis Killion	Charles O'Hara
D. Kehoe	Patrick O'Hara	Michael Kehilly
John O'Neil	John Kane	Terence O'Neill
Edward Kelly	Mathias Jas. O'Conway	Matthew Linefo
James Power	Dennis Lawton	Peter Provenchere
Lewis Laforgue	Jos. D. Pendergrast	Thomas Leddy
Barnet Quinn	F. L. Laguerenne	Augustine Quigg
Joseph Lingg	Rev. J. Ryan	R. W. Meade
Rev. Francis Rolof	James Murphy	Francis A. Ryan
Patrick Mealy	Bernard Roy	John Meany
John Russel	John Murray	Andrew Rodrigue
Michael Marshall	Lewis Ryan	William Murtha
Lewis Ryan Jr.	Thomas Maguire	Lazero Lebole
William Miller	Geraldus Stockdale	James McCoy
John Stockdale	Peter Monaghan	Florence Sullivan
John McGuigan	Dennis Sweeney	Felix McGuigan
Thomas Stokes	John McAran	James Staunton
Patrick McBride	Michael Smyth	Francis McCredy
Francis Sullivan	Michael McCloskey	Cornelius Tiers
Martin McGonghan	Charles Tisdale	Thomas McCormick
James Toomy	William McGlinsey	Joseph Marie Thomas
James Mahon	John Troubat	Edward McCowell
William Whelan	Adam Miller	John Waters
John McCann	Patrick McCardell	Peter Woods
Peter Weems	Owen Miner.	

The first of the publications of the Society was Mathew Carey's "Letters on Religious Persecution, Proving that the most Henious of Crimes has not been peculiar to Roman Catholics &c. By a Catholic Layman." It was intended for "gratuitous distribution among their fellow

citizens, of whom a large portion entertain the most unjust and unfounded prejudices against Catholics."

It probably published also,

"An Examination of the Reasons Alleged by a Protestant for Protesting against the Doctrines of the Catholic Church, or an Answer to Objections under the Title of Protestants and Popery made by an anonymous Writer. By a Catholic. Philada. Published for the use of Catholics and others who wish to know what the Catholic Religion is, rather than what it is represented to be. Price 12½ cents. Thos. Town, Printer, 1827, 8vo, 40 pp.

The two parties accorded in another matter. The Bishop and Father Hayden attended as Trustees the meeting of Nov. 7th. The Bishop, Edward Barry and Josiah Randall were appointed a committee "to inquire what alterations in the Charter were necessary." A resolution of thanks to Rev. Michael Hurley and Josiah Randall, Esq., "for their zealous and effective endeavours to promote a reconciliation was adopted."

At the meeting of Nov. 15th, amendments to the charter were reported and approved. They consisted principally in the provision that to be elected a lay Trustee, the candidate must be "owner of a pew in the said church, and registered as such in the books of the corporation, at least six months previous to holding the election." The legislature at its meeting in December 1826, passed without opposition this act of incorporation with this amendment. As both the Bishop and the Trustees who had formerly opposed him concurred in demanding this act, it is of sufficient note to be worth giving in full. It is recorded in Charter Book, No. 4, p. 114.

## AN ACT.

To incorporate the Members of the Religious Society of Roman Catholics, belonging to the Congregation of St. Mary's Church, in the City of Philadelphia. As amended, December 1826.

WHEREAS the members of the Religious Society of Roman Catholics, inhabiting the city and vicinity of Philadelphia, and belonging to the congregation worshipping at the Church of St. Mary in Fourth Street, between Spruce and Walnut streets, in the said city, have requested this house to pass a law, to incorporate them, and enable them to manage the temporalities of their church, as other religious societies within this state have been enabled to do, and it is reasonable to grant their request:

SECTION I. Be it therefore enacted, and it is hereby enacted by the representatives of the freemen of the Commonwealth of Pennsylvania, in General Assembly met, and by the authority of the same, That the members of the religious society of Roman Catholics, inhabiting the city and vicinity of Philadelphia, and belonging to the congregation worshipping at the Church of St. Mary's aforesaid, are, from and immediately after the passing of this act, shall be, and they are hereby erected into, and declared to be one body politic and corporate, in deed and in law, by the name, style and title of the "Trustees of the Roman Catholic Society worshipping at the Church of St. Mary's, in the city of Philadelphia," and that they the said trustees, by the name aforesaid, and their successors to be elected as hereinafter mentioned, shall have perpetual succession, and shall be able and capable in law, to purchase, take, have, hold, receive, and enjoy, to them and their successors, in fee simple, or for any lesser estate, any lands, tenements, rents, hereditaments, or real estate, whose yearly value, in the whole, shall not exceed the sum of five hundred pounds, by grant, gift, bargain and sale, by will, devise, or otherwise, and also to purchase, take, hold, possess, and enjoy, any moneys, goods, and chattels, or personal estate whatsoever, by gift, grant, will, legacy, or be-

quest, and the same land, tenements, rents, hereditaments, and real and personal estate, (excepting always the said church, called St. Mary's, and the lot of ground, grave-yard and appurtenances thereto belonging, or therewith now used and occupied, containing in breadth, on Fourth and Fifth streets, sixty-three feet, and in depth three hundred and ninety-six feet,) to give, grant, demise, or otherwise dispose of, as to them shall seem meet, for the use of the said religious society, and also that the said trustees, by the name aforesaid, shall be able and capable in law, to sue and to be sued, implead and be impleaded, answer and be answered unto, defend and be defended, in any suit or actions, and in all or any court or jurisdictions whatsoever, and it shall and may be lawful for the said trustees, by the name aforesaid, to devise, make, have and use, one common seal, to authenticate all and every their acts, deeds, and instruments, touching their business, and the same at pleasure to break, alter, and renew, and generally that the said trustees, by the name aforesaid, shall have, hold and enjoy, all and singular the rights, privileges, liberties, and franchises, incident or belonging to a private or religious corporation or body politic, as fully and effectually as any other private or religious corporation or body politic within this state has a right to have, hold, and enjoy the same.

SECTION II. *And be it further enacted by the authority aforesaid* That the future trustees of the said corporation shall be and consist of the pastors of the said church for the time being, duly appointed, not exceeding three in number, and of eight lay members of the congregation, (each of whom shall be owner of a pew in the said church, *and registered as such in the books of the corporation*, at least six months previous to the time of holding the election,) to be appointed and elected in the manner hereinafter mentioned.

SECTION III. *And be it further enacted by the authority aforesaid*, That all and every of the members of the said congregation, whose name as holding a pew is registered on the books of the said corporation, the rent of which pew shall not be in arrears more than six months, shall meet on the first

Tuesday in April, in each and every year hereafter, at such place in the city of Philadelphia, as shall be appointed by the trustees, for the time being, 'whereof notice shall be given in the said church, at the close of divine worship, on the morning of the preceding Sunday,) and then and there shall choose by ballot, the said eight lay trustees, in manner aforesaid, by a majority of those members qualified as aforesaid, who shall meet between the hours of ten A. M., and two P. M. of every such day; the judges or inspectors of which said election, shall be chosen by a majority of the persons qualified to vote, as aforesaid, who may be present at the time of opening the said election; and if the pastors of the said church, duly appointed, shall on any day of such election, exceed the number of three, they shall among themselves agree, which three of them, the said pastors, shall be trustees for the ensuing year, and shall openly declare, in the presence of all the electors so met at the time of concluding the said election, the names of all the pastors and members who shall be so appointed and chosen trustees of the said corporation, and their names shall be entered on the books of the said corporation, and the said pastors so appointed, and members so chosen, trustees as aforesaid, shall be and continue trustees, until the close of the next election. *Provided*, that the said trustees to be chosen and appointed, on the first Tuesday of April 1827, shall not go into office, or have any of the power and authority of trustees, until after the Tuesday in Easter week of the said year 1827.

SECTION IV. *And be it further enacted by the authority aforesaid*, That it shall and may be lawful and for the said trustees and their successors, from time to time, as occasion shall require, to meet together for the purpose of transacting the business of the society under their care; of the time and place of which meeting due notice shall be given to all the said trustees, at least one day before, at which meeting the eldest pastor present shall be president, and if seven of the said trustees shall attend, they shall form a quorum, or board, and shall have power, by a majority of voices present, to make ordain and establish such rules, orders and regulations, for

the management of the temporal business, the government of their schools, and disposing of the estate of the said corporation, as to them shall seem proper. Provided that such rules, orders and regulations, be reasonable in themselves, and not repugnant to the constitution and laws of this state. They shall have power to elect, from the members of the congregation, qualified as aforesaid, such person, or persons as may be necessary to supply any vacancy in their number, occasioned by death, resignation or otherwise, and shall require of whoever of their number may be appointed Treasurer, sufficient security for the faithful discharge of his duties. Incorporated, September 13, 1788.

#### BY-LAWS.

I. Every person put into the possession of a pew on the second day of January 1811, (or at any time since by the trustees,) shall be considered as the legal owner thereof, and hold the same, subject to the annexed By-Laws, and such other regulations as may from time to time be adopted.

II. The owner of a pew shall have the privilege of disposing of the same, by paying to the Treasurer of the corporation, for every transfer of a pew downstairs, the sum of twenty dollars, and for every transfer of a pew in the galleries, the sum of ten dollars, provided always, that no such transfer shall be considered as having any effect, until the same shall have been approved of by the board of trustees, or a committee appointed by them for that purpose, who shall have power to make such deductions from the aforesaid sums as they may think proper.

III. Upon the death of a pewholder, his pew (if not disposed of by will) shall descend to the next heir at common law, entitled to hold the same, if any such appear to claim it within twelve months from the decease of the owner, otherwise it shall revert to the church.

IV. If a female professing the Roman Catholic faith, shall be married to a person of any other denomination, her husband shall be entitled to hold a pew, and to have all the privi-

leges of membership, except that of voting at elections, or being eligible to office.

V. No person shall be entitled to hold a pew, except a free white inhabitant, nor shall any person be entitled to hold more than one pew at the same time, in his own right.

VI. Every owner or occupier of a pew on the floor of the church, or of a front pew in the galleries, shall pay the yearly rent of twelve dollars, and every owner or occupier of a pew in any other part of the church, shall pay a yearly rent of ten dollars, the said rents to be payable half yearly in advance, on the first days of June and December, at such place as the trustees may from time to time appoint.

VII. If the pew rent of any pew shall become six months in arrear, (in addition to the sum payable in advance,) such pew shall immediately revert to the church.

VIII. When any pews are offered for sale by the trustees, notice thereof shall be given in writing at the doors of the church, at least two weeks previous to such sale.

IX. No monies shall be paid on account of the corporation, by any person but the Treasurer, who shall pay all orders signed by the Chairman and Secretary, all bills attested by a majority of a committee authorized to incur expenses, and the regular salaries agreed to be paid by the trustees, provided that no salary shall be paid until the services for which it is awarded shall be fully performed.

X. At meetings of the Board, one member shall have power to call the yeas and nays on any question, and have them recorded, and shall be authorized to postpone the consideration of any resolution, until a meeting subsequent to that at which it is offered.

XI. All committees shall be appointed by the board of trustees.

The By Laws were adopted at the December meeting of the board, and they were printed with the act of incorporation. Together with these the annexed cemetery rates were published.

*The sums to be paid for Interment, are:*

OLD GROUND.

<i>Pewholders.</i>		<i>Non Pewholders.</i>	
Persons of the age of 18 years, and upwards,	\$12	Persons of the age of 18 years, and upwards,	\$30
Persons between 10 and 18,	10	Persons between 10 and 18,	24
Persons between 5 and 10,	8	Persons between 5 and 10,	15
Persons under 5,	4	Persons under 5,	10
Entry of Tomb-stones,	60	Entry of Tomb-stones,	60
Head and Foot-stones,	12	Head and Foot-stones,	12

NEW GROUND.

Persons of the age of 18 years, and upwards,	\$6	Persons of the age of 18 years, and upwards,	\$8
Persons between 10 and 18,	4	Persons between 10 and 18,	6
Persons between 5 and 10,	3	Persons between 5 and 10,	5
Persons under 5,	2	Persons under 5,	3

These sums are exclusive of the dues payable to the sexton and grave-digger, and are to be paid to the manager of the burial ground at the time of obtaining his order, otherwise he is personally responsible for the amount.

Others events of this time were these:

In September Rev. James Cummiskey went to Quebec and remained as late as October 1827. While there he visited Sister Cecilia of St. Joseph O'Conway, daughter of Matthias J. O'Conway. An account of this religious is published in the *Records of the A. C. H. S.*, Vol. IV, under the title *Philadelphia's First Nun*. Mr. O'Conway's history is given in Vols. X and XI. From Sister Cecilia's letters to her father, it appears that Father Cummiskey endeavored to procure teaching nuns for the diocese of Philadelphia, but was unsuccessful. Reference is made also to some undefined tribulations of Rev. Wm. Harold, as follows:

"I fear, dearest Papa, that you are afflicted at the trial of the worthy Rev. Mr. Harold. God grant that his true friends

may recommend patience and resignation to him in the day of his grief and humiliation. . . . I hope that his dignified soul will . . . seek no justification which may cause a greater flame in the end. I wish that he would leave the city and divert his mind by travelling at least for a time until the storm would pass."

On October 15th, 1826, Feast of St. Teresa, Bishop Conwell ordained to the priesthood at Old St. Joseph's, John Hughes, afterwards the illustrious Bishop of New York. After his ordination he remained a few weeks at St. Augustine's, and was then sent to Bedford, Penn., to take the place of Rev. Thomas Hayden transferred to St. Mary's. In January 1827, Father Hughes was recalled to Philadelphia and became an assistant to the Bishop at Old St. Joseph's. Rev. Michael De Burgo Egan, nephew of the first Bishop of Philadelphia, of St. Mary's College, Emmitsburg, wrote him at that time: "From my very soul I pity you, for I have some idea of Philadelphia." Father Egan may have had some presentiment of what was to come, when the Rev. Mr. Harold, who had made so unhappy the last years of Bishop Egan's life, and who now appeared as a firm champion of Episcopal authority, would again add to the flame of discord in the "miserable city of Philadelphia."

On Oct. 29th the Rt. Rev. John DuBois was consecrated at Baltimore, the third Bishop of New York. Archbishop Marechal was the consecrator, Bishop Conwell and V. Rev. John Power, Administrator of New York were the Assistants. Rev. William Taylor of St. Peter's Church, New York delivered the sermon "and gave vent to expressions which foreboded the direst troubles to the Church of New York." (Shea, III, p. 195). Of these presages of calamity Bishop Conwell had written to the Archbishop on August 2nd, "I had learned there had been debates in

New York, whether or not Dr. Du Bois should be received or admitted into any church of the city. The conclusion of the Council was that they should admit him but afterwards give him trouble, as a person intruded on them by undue influence."

But the new Bishop wrote to Marechal on Nov. 24th, "I have had nothing but consolation since my arrival here. The frightful prognostications of good Mr. Taylor had vanished like smoke, and I see around me only good will and union, but it will take time to form a decided opinion." (Shea, III, 196). Soon afterwards however the "good Mr. Taylor" left New York. He died in Paris in 1828, from the bursting of a blood vessel. He was an Englishman, but no doubt sympathized with the Irish of the city in resenting the appointment of a Frenchman. Their opposition is shown in an address printed in the *National Advocate* during September, and reprinted in the *Democratic Press* of Philadelphia on Sept. 25th. (p. 2, col. 2).

As noticed above in quotations from Father Kenny's *Diary*, there was some trouble in Wilmington Del., then under the jurisdiction of Bishop Conwell, and attended from Coffee Run by Father Kenny. The people apparently desired a resident pastor, and Father Kenny was not a little offended by the manner in which the affair was conducted by the Bishop.

1826, Dec. 2nd. A little before dinner Barney McCann (a trustee of Wilmington Church) came here deputed by the trustees of Wilmington Church to inform me that he and Patrick Pierce, had been with the Rt. Rev. Bishop Conwell in Phila., and he assured them that they should have regular attendance in St. Peter's Church every Sunday, and that a priest was to come down on this day by the steamboat to officiate therein to-morrow.

No communication to me whatever of all this from Rt. Rev. Bishop Conwell! ! ! !

Dec. 3rd, (Sunday) Fr. Kenny said mass at the Run and explained to the people the message he had received. "We shall have church next Sunday, as I shall not visit Wilmington when Rt. Rev. Bishop Conwell has stationed a clergyman there."

About 4 P. M. the Rev. Mr. Keenan and Thomas Larkin walked in. Rev. Mr. Keenan opened his business and assured me that his visit to Wilmington was only "*in transitu*" to Baltimore, that no appointment to Wilmington had or would take place.

I remarked that the whole confusion of this day was to be imputed to him and to the Rt. Rev. Bishop.

On the 6th Father Kenny wrote to the Bishop and on the 9th went to Wilmington "to receive our Rt. Rev. Bishop's letter" in reply. He "waited until the Eastern mail arrived at 2 P. M. and no answer." The answer reached Wilmington on the 10th, but Father Kenny did not receive it until the next day.

(*To be continued*)

## HISTORICAL NOTES.

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Father John M. Lenhart, O. M. Cap., the writer of the scholarly article on "The Capuchins in Acadia and Northern Maine," which was concluded in the March issue of the RECORDS, writes the following to the Editor:

"It might interest you to know that the Capuchins have charge at present of the Micmacs in Canada who had been ministered to by their confreres in 1650. After the English conquest of Acadia in 1710 some Micmacs went over to Canada which had been a French possession. They established the colony of Restigouche and kept the Catholic faith, although their missionaries had to preach and hear confessions by making use of an interpreter. Their present priest, Father Pacificus, O. M. Cap., is the first missionary since the close of the eighteenth century that mastered the Micmac language. He wrote a half dozen or more books in Micmac and publishes a little Monthly in Micmac. Father Pacificus took a great interest in my article and assisted me while writing it in various ways." We may add that the Maine Catholic Historical Society has asked and received permission to republish Father Lenhart's article.

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Monsignor Hassett's charming biographical sketch of the late Bishop Shanahan of Harrisburg, which was printed in the last number of the RECORDS, has received very flattering encomiums from several magazines, notably the *Ecclesiastical Review* and the *Ave Maria*. It will interest our readers to know that the Rt. Rev. Bishop McDevitt has ordered 5,000 copies of this article for distribution among the priests and people of the diocese of Harrisburg.

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Apropos of the article in this issue by Miss Jane Campbell, "San Domingo Refugees in Philadelphia," we

print the following communication from Dr. Lawrence F. Flick which tells how he arrived at the psychological moment to prevent the destruction of the valuable letters which form the basis of this article:

“ Some years ago after the death of Judge Johnson of Ebensburg, Cambria County, Pennsylvania, I was passing through Ebensburg and chanced to call on Judge Johnson’s executor, Mr. A. C. Buck, a member of our Society and an ardent supporter of our work. Mr. Buck informed me that Judge Johnson during his life had expressed a wish that after his death I might look over his library and select such books for our Society as I might deem of value from a Catholic historical point of view. I called at the Johnson residence with Mr. Buck and was extended every courtesy by Mrs. Johnson, and given the privilege of going through Judge Johnson’s library for the purpose expressed in Judge Johnson’s instructions. As we were coming away from the house Mrs. Johnson said rather apologetically that they were housecleaning and were about to burn a lot of junk which had been taken from the garret. I begged of her to put the “junk” in a packing box and send it to us at our expense, which she kindly promised to do and subsequently did. When we got the “junk” we found it to be a most valuable collection of letters and documents which had been carefully arranged and preserved by Mr. Rodrigue, one of the oldest merchants of Philadelphia. Mr. Rodrigue evidently had a keen sense of appreciation of the value of documents for historical purposes. He not only kept his letters but put them in a good state of preservation and in excellent order. The manner in which these letters came to us gives a splendid object lesson of how many valuable historical documents might be saved if people but gave a little thought to placing the “junk” of their garrets in the hands of societies which have been organized for the purpose of sifting such junk and preserving what is of value in it.

LAWRENCE F. FLICK.

## BOOK REVIEWS.

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HISTORICAL RECORDS AND STUDIES: United States Catholic Historical Society. Volume X, January, 1917.

The Catholic Historical Review, Vol. 3, number 1; April 1917.

The present number of the Records of the United States Catholic Historical Society has the regrettable distinction of being the first number published during the past eighteen years without the editorial supervision of the late President of the Society, Dr. Charles G. Hebermann, who died 24 August, 1916. The personality of the dead editor still pervades the pages of the magazine which he so ably directed, for nearly three quarters of the present issue is from his pen. Among these contributions are the concluding chapters of his interesting record of the labors of the Sulpicians in the United States, and appreciative character sketches of two of his former professors and associates in St. Francis' College, New York, the Reverend Fathers Charles Hyppolite de Luynes and Andrew F. Monroe, both members of the Society of Jesus. An excellent photograph, together with a biographical sketch by Peter Condon and the sympathetic reminiscences of Mgr. Brann combine to make this number a well-merited memorial volume to the untiring industry and invaluable contributions of Dr. Heberman to the history of the Catholic Church in America. The new Editing Committee consists of the Reverend Joseph F. Delaney, D. D., Stephen Farrelly and Thomas F. Meehan.

With this number the Catholic Historical Review begins the third volume of its existence and the table of contents amply demonstrates the fact that the high standard set by the Editors at the commencement of their labors has not been lowered. Bishop Corrigan continues his Chronology of the Hierarchy in

the United States in giving the records of the bishops of the ecclesiastical provinces of Philadelphia, Milwaukee and Santa Fe. Mr. Michael O'Brien writes interestingly about the Early Irish Schoolmasters in New England and Father Joseph Butsch, S.S.J., narrates the history of the Negro Catholics in the United States. Other notable articles are Bishop Rosati and the See of New Orleans by Rev. Charles Souvay, C. M. and also the official documents concerning the curious episode of the attempt to secure a bishop for the Oneida Indians in 1790. In this connexion it may not be too late to call attention to the excellent article in the January number concerning Catholic Historical Societies, in which the author, Waldo G. Leland, bestows special commendation on the work of the AMERICAN CATHOLIC HISTORICAL SOCIETY and its Records.

JOSEPH J. MURPHY, J.C.D.

A SHORT HISTORY OF THE CATHOLIC CHURCH. By Herman Wedewer and Joseph McSorley. Second Edition, B. Herder, St. Louis, 1916.

THE OFFICIAL CATHOLIC DIRECTORY. P. J. Kenedy & Sons, New York, 1917.

In the first of these volumes we are presented with a valuable and convenient manual of Church History which could be used with profit in both elementary and secondary schools. It is an unpretentious text-book in which is narrated in traditional fashion the story of the Church from its foundation to the accession of the reigning Pontiff, Benedict XV in 1914. As its title page indicates, it is the work of two authors, Professor Wedewer of the Royal Gymnasium at Wiesbaden, and Father McSorley of the Paulist Fathers. The latter has translated the twelfth edition of the work of the German Professor. But his work is more than a mere translation, for he has also adapted it to the needs of American schools. In so doing he has freely omitted a considerable portion of the original and added not a little valuable matter that is probably not found in any other text-book. This new matter comprises practically one third of the entire work and includes the chapters on For-

aign Missions and those on the period of Church History which extends from the French Revolution to the present day.

The volume, therefore, in its English dress, is the result of the adaptive skill and real historical ability of Father McSorley, who deserves special commendation for the enumeration of certain sets of rules which must be used in attempting to attain to a correct understanding of such questions as the Early Persecutions, the Crusades, Middle Ages, Inquisition, Knighthood and Monasticism. One regrets at times that in the effort to be brief he was compelled to pass over many details that are helpful and sometimes needful. For example, in discussing the Magna Charta, he merely says (p. 101) that the Pope condemned it, without explaining why Pope Innocent was correct in acting as he did. Sometimes the brevity becomes almost cryptic, as when we are told that Domitian, in the second persecution, "summoned before him the relatives of Christ," but we are not informed who these relatives were. Such instances are, however, rare.

The new matter, not found in the German original, is included in the pages 210-357. This section of the book is particularly invigorating, dealing as it does with the expansion of the Church in Asia, Africa and the New World. The missionary activity that began in the sixteenth and seventeenth century is one of the most notable chapters in Church History and Father McSorley has given it the treatment it deserves. The history of the Church in America is told in thorough-going fashion, the author furnishing illustrative tables of the marvellous growth that has taken place especially in the United States and Canada. An interesting feature is the section devoted to religious bigotry and the persecution endured by Catholics in the United States. The intolerance of political bigotry, fostered by such organizations as the American Protective Association, has happily passed away, and, in the words of the author "Scholars in every department, churchmen of different denominations, statesmen of all political parties, and the great body of our citizens have repeatedly expressed their confidence in Catholics and Catholic institutions, a proof of

the good influence the Church has exercised on the American people."

The edition of the Official Catholic Directory for 1917 is the Centenary Edition of a work whose beginnings were quite humble. In 1817 "The Laity's Directory to the Church Service" was published and sold in New York City by Matthew Field. This initial edition, which consisted of only 72 pages, is now very scarce, but a copy may be viewed in the Library of the Georgetown University, Washington, D. C. A detailed history of the succeeding editions is given in a pamphlet, reprinted from the pages of the "Catholic Historical Review." Copies of this pamphlet may be secured from Messrs. Kenedy & Sons.

The present Catholic population of the United States (exclusive of our Island possessions) is 17,022,879, with sixty-four dioceses reporting increases, four showing decreases, and thirty-three making no change in the population figures. The increase in number of Catholics during the year 1916 is given as 458,770. To the total number given above, the editor of the Directory estimates that ten per cent should be added, so as to include the transient or "floating" population. Taking into consideration this floating population and the fact that several important dioceses (v. g. New York, Boston, Chicago) do not take a census every year, the Editor feels justified in saying that the Catholic population of the United States is nearly 19,000,000, or nearly one fifth of the entire population of the country.

EDWARD M. GALLAGHER.

BERNAL DIAZ DEL CASTILLO. *Being Some Account of Him, Taken from His True History of the Conquest of New Spain.* By R. B. Cunningham Graham. New York, Dodd, Mead & Company, 1915.

Fifty years after the Spanish subjugation of Mexico, while Regidor "of the good town of Guatimala," Bernal Diaz, a Castilian, who had enacted a prominent part in the wonderful enterprise, chancing upon "A Conquest of New Spain,"

wherein all the glory of the successful expedition was attributed to Cortes and the rest of the Conquistadores, who risked as much, and many of whom fought as valiantly, as their leader, were not even named, was so aroused that he resolved to give to the world the true story of this thrilling conquest. Bernal Diaz was not a learned man as measured by the standards of his age, or, even, as compared with most of his fellow-conquerors, such as Cortes himself or Pedro de Alvarado, who were, for the greater part, men of high rank and well educated.

When he began his self-imposed task he was old, war-worn, crippled, and, as he had been wounded many times, his hands were probably stiff, so that writing must have been very laborious to him. Furthermore, in that period the difficulties of calligraphy were peculiarly great, and Diaz spelled as he spoke, all of which combined to make his handwriting hard to read.

His "True History of the Conquest of New Spain," consisting of almost a thousand pages, long remained in manuscript,—the original is still preserved in Guatemala,—but when it was published in 1632 it won immediate popularity and has ever since been regarded as the most complete account of the Conquistadores. It is from this work that R. B. Cunningham Graham has constructed a biography of the author, pronouncing the narrative to be "unequalled in its kind in the whole world." It has enjoyed several English translations, the last of which was made by Lockart in 1844 who rated Diaz as the equal of Cervantes and declared his story to be as interesting as *Don Quixote*. The volume represents a prodigious feat of memory, for, we repeat, it was written half a century after the events narrated had taken place and when nearly all the actors in the gripping drama had long since passed off the stage of life; and yet mention is continually made of surprisingly little details which, it would naturally be supposed, would have passed decades before out of the recollection of the narrator. He wrote, Cunningham Graham says, "of men round about the camp-fire, preserves their nicknames, tells of their weaknesses, and makes us see them and him just as they sat and talked, cleaning their arms, or softening their wounds with

grease taken from a dead Indian," for they were without medicines. Diaz was especially fond of good horses by which, he declares, under God, Mexico was subdued, for a mounted soldier was worth many footmen in the battles against the natives. He records the names, color, qualities and faults of all the horses which were embarked for Mexico in the first fleet which set sail from Cuba under Cortes. Special mention is made several times of Motilla," the best horse in the Indies or in Spain." A captured Indian is remembered to have been cross-eyed. Thus interesting sidelights are thrown upon the men and manners of the time, while at first hand are set forth the immense difficulties, wellnigh incredible, which confronted the little army of 450 men, afterwards increased to 900, who, invading a vast, hostile, thickly-populated territory, and, resolved to win or die, burnt their ships behind them so as to render vain all thought of retreat or failure.

While Diaz revered and even loved Cortes, he was not blind to the great Conqueror's faults and more than once, although a very young man, he questioned the wisdom of his decisions.

Montezuma is invariably treated with respect by Diaz, a point which differentiates the latter from all the other historians of the subject. It is worth learning about the Aztec ruler that as long as he lived he was a moderating influence among his people, endeavoring to restrain them from acts of hostility against the invaders. It was in attempting to allay such an outbreak that he was mortally wounded; he refused to permit his injuries to be dressed and probably died of a broken heart. To the end he steadfastly rejected all invitations to embrace the religion of the conquerors.

Cortes, it is pointed out, meant to win peaceably, if possible. Gold and the annexation of territory to the empire of Charles the Fifth were not the sole objects of Spanish exploration. Wherever Cortes marched in his progress from town to town and village to village from the *tierras calientes* to the regions of perpetual snow, he always, if possible, began by preaching the Christian religion. On the eve of the great battle of the 400 Spaniards with 50,000 Tlascalans, the Chris-

tian soldiers confessed themselves to Father Gonzalez and recited the seven penitential psalms.

Mr. Graham approaches his subjects with unusual sympathy, although we think he could have been a little fairer in his references to the religious beliefs and practices of the Conquistadores. Sometimes, though, indeed, very seldom, he misstates, no doubt unintentionally, Catholic devotion, as, e. g. P. 37, where we find the expression, "Worship the image of the Blessed Virgin;" occasionally, there are lapses into faulty grammar; sentences are not completed and dates are incorrect, e. g. 1814, instead of 1514; quotation marks are at times omitted; he is too prone to discover striking resemblances in character between the modern Scot and the bold Spanish adventurers, in which connection the excessive use of the word "pawky,"—a somewhat Caledonian term—becomes monotonous. One would naturally expect, too, a fuller description of the marvellously developed Aztec civilization of which the existing ruined temples in Yucatan are the object of staring wonderment to the travelling antiquarian.

Despite these minor defects which do not detract from the essential worth of the account, the book could not be other than entralling, for it deals with one of the most desperate adventures ever undertaken by a little band of fearless men.

STEPHEN P. DEVER, D.D.



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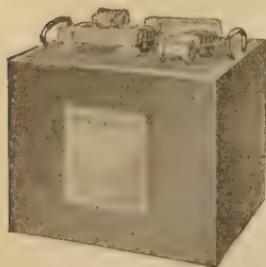
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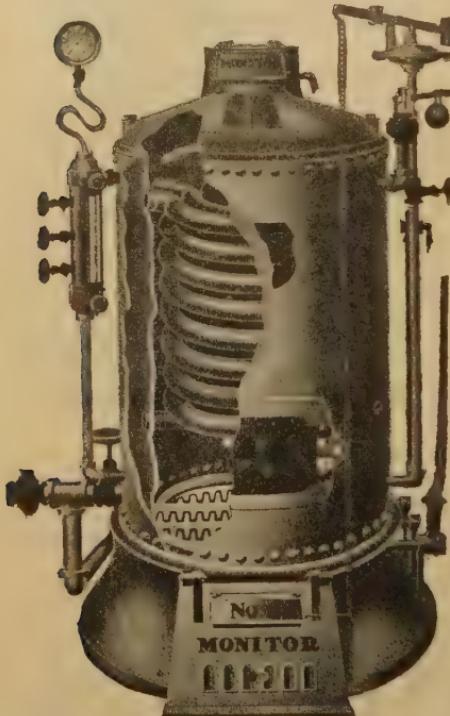


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## THE LATEST HISTORY OF ACADIA.<sup>1</sup>

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BY REV. JOHN M. LENHART, O.M.CAP.

---

QUITE an extensive literature exists on the chequered history of Acadia. This work of Edward Richard forms the most notable contribution to the historical literature of that much buffeted country that has been published within the last forty years. It is not precisely a history of Acadia tracing the march of events through all the centuries. It treats only of a particular phase of that history, viz., Acadia under British rule from 1710 to 1763. What precedes or follows these dates is only touched upon in so far as it sheds additional light on the history of these 63 years.

The manuscript copy of Richard's *Acadie* has a history of its own. Written in French during the years 1893

<sup>1</sup> Edouard Richard: *Acadie. Reconstitution d'un Chapitre Perdue de l'Histoire d'Amérique. Ouvrage publié d'après le MS. Original, entièrement refondu, corrigé, annoté, mis au point des recherches les plus récentes, avec une Introduction et des Appendices par Henri D'Arles. Tome Premier, Depuis les Origines jusqu'à la Paix d'Aix-La-Chapelle. Pp. XXXII & 418.* Québec and Boston, 1916.

and 1894, it was published in an English translation at New York in 1895 (2 vols., 8° pp. 392, 384). The Jesuit Father Drummond is the author of this English translation (Richard-D'Arles, p. IX, p. 369). Richard later took his manuscript with him to Paris to get it published in France. Somehow or another his plan was thwarted. He died soon after his return to Canada in 1903, whereupon his manuscript was lost sight of till it was found in 1913. His cousin Henry D'Arles undertook to publish it in the French original. The first volume of this edition appeared in 1916. Two more volumes will follow (Richard-D'Arles, pp. IX-XI).

Richard's *Acadie* is marred as to its externals by several defects due to the hurried manner in which it was written. His manuscript is a first draft. Richard did not possess the patience to polish his work. This explains the abundance of anglicisms and syntactical faults which disfigure the original manuscript. The editor has corrected the author's style, putting the whole into more correct French. Another defect resulting from the rather hurried manner of composition is the somewhat obscure and vague diction which now and then does not clearly convey the thought. The editor removed these blemishes by appending notes in which he clears up and develops the author's train of thought. The references to the authors and documentary sources in Richard's manuscript fall short of the standard of modern requirements in a work like this. The editor supplies all wanting information, verifying every quotation. The amount of labor entailed by this editorial work is best seen from the note appended to pages 31 and 32. Yet the editor had to perform a still more tedious task in correcting some misstatements of the author and in basing his work on a better scientific substructure by perfecting now and then the rather deficient documentation (pp. XIV-

XIX). This is done in the notes which accompany the text at various places. No other changes beyond these were made in the author's manuscript. The text was published without a new grouping of the matter and without any omissions. Though the English translation contains every sentence of the author's text, yet this critical edition of the French original possesses a value of its own on account of the critical notes and the additional documents embodied in it and is, therefore, indispensable to the scholar.

Richard inserts all the documents into the text of his work. This method of composition renders reading somewhat tedious. He does not adduce any unpublished documents. Yet he interprets the printed texts on which he bases his cogent inferences as nobody had done before. Richard does not follow the beaten track nor is he a mere compiler of facts, serenely overlooking the motives underlying the historical events. It was precisely his ardent desire to gain an inside knowledge of the great Acadian drama, that prompted him to study this particular period and to write his book (Preface, p. 30). He is an original thinker. His book is made up by critical analysis and discussions of all the documents bearing upon his subject. It is the grand *plaidoyer* pleading the cause of the Acadians, rehabilitating them and branding their oppressors. "Richard's book is our resurrection," remarked the Acadian writer M. Landry. In fact much had been written, before Richard's work was published, about the tragic history of the Acadians. But it was reserved to him to expose and stigmatize as nobody had done before the villains acting this tragedy (p. 390).

The verdict of Richard is the impartial verdict of history. All historians with few exceptions from Raynal to Rameau have arrived at conclusions that differ little

from his (pp. 14-19). There are two historians, Th. B. Akins and F. Parkman, whom he brands as perverters of history (pp. 12-13, 120-127, 138, 141, 144, 145, 250, 253, 257-266, 202-209, 337-341 etc.). Yet the editor candidly points out that Richard exceeds the bounds of justice and truth in some of his strictures on Parkman (notes, pp. 253-254, 367; cf. pp. 385-386).

In spite of its faults Richard's *Acadie* possesses eminent qualities. When it first appeared in an English translation, critics unanimously called it the best book on the subject. There were few leading English periodicals which did not attest his impartiality. His manner pleased the fair-minded people who were incensed at the criminal procedure by which opinion was poisoned (p. 389).

The present volume contains an introduction by the editor Henri D'Arles (pp. IX to XXXII), the author's preface (pp. 1-31), chapter I, Acadia from 1604 to 1710 (pp. 33-96), chapters II-XII, Acadia from 1710 to 1749 (pp. 97-367), appendices I-X (pp. 369-414), index (pp. 415-418).

In the preface to his book Richard treats of the motive that impelled him to write this work, of the authors and documents consulted and of the chief conclusions at which he arrived (pp. 1-25), concluding with reflections on the contrast between the policy of England and France regarding colonies in general and Acadia in particular (pp. 25-31). These reflections, that very slightly bear upon the subject-matter of the book, form the weakest parts as well of the preface as of the succeeding chapters and contain many gross misstatements. It strikes us at least as strange that Richard is an eloquent panegyrist of British statesmanship who disparages the policy of France. Yet in spite of his prepossessions he candidly admits that France was guided by humanitarian

principles while England was moved by bare egotism (pp. 388-389 and editor's note p. 28).

The first chapter opens with a cursory survey of the history of Acadia from the discovery to the year 1671 (pp. 33-49). These bare outlines teem with gross misstatements. The editor was no better informed about the history of this period than the author. He did not correct these historical errors and even added new ones in his notes to those of Richard's text. The next five pages dealing with the progenitors of the Acadian race are the best part of this chapter. Three fourths of the Acadians were descended from the forty-seven heads of families that settled in the country before the year 1671, while the remaining one fourth springs from the hundred and twenty-eight men who had married the daughters of the oldest settlers after the year 1671. From these 175 heads of families who had arrived in Acadia at different times, in 1755 a little nation of 18,000 souls had sprung up in the course of little more than a century. The list of names of these Acadian progenitors is given on pp. 49-51. But these are not the names of all the colonists that had settled in Acadia. Besides these Acadians of *purely* French origin, there were half-breeds, descendants of Frenchmen who had intermarried with the Indians. The number of these progenitors of a pretty large population of mixed blood cannot even approximately be estimated. The statement of Richard (p. 67) that Acadia received barely two hundred colonists up to 1755 has to be regarded as an estimate and not as an established historical fact. The fact that the entire Acadian population was linked in bonds of kinship had powerfully contributed to remove dissensions and to produce the moral and social conditions that are admired so much in them. Richard does justice to this subject on pages 53 to 56. The remainder of this chap-

ter deals in a very summary manner with the history of Acadia from 1671 to 1710 (pp. 57-63) and sets forth the reasons why Acadia was lost eventually to France (pp. 64-96). In these historical reflections France comes in again for a full share of the author's adverse censure. The editor did well in disproving his unjust charges. Richard views matters too much from the angle of British success as is best evinced by blaming France for the exclusion of Huguenots (p. 83) and criminal colonists (p. 91) from their American dominions.

Richard's original researches commence with the second chapter. The task which he had originally imposed upon himself begins at the year 1710 when Acadia was permanently ceded to England. The history of Acadia from 1710 to 1755 is the history of all those events that led up to the deportation of the Acadians in 1755. During the twenty years from 1710 to 1730 the Acadians were prevented by all imaginable means from leaving the country, in violation of the stipulation of the different treaties, which granted the Acadians permission to leave the country. According to the observations of Colonel Vetch, the first British Lieutenant-Governor, the emigration of the Acadians would spell ruin to the country and death to the few British settlers who would be massacred by the Indians (pp. 151-154). The later British Governors of Acadia repeated again and again these motives for keeping the Acadians in the country in their official correspondence. Soon after they found an additional reason. The emigration of the Acadians would strengthen the rival French colonies of North America (p. 217). With the year 1715 commences the series of unsuccessful attempts to tie the Acadians to the country by the oath of allegiance (p. 156). The Acadians refused to take the oath of allegiance for forty years because such an unrestricted oath involved the obliga-

tion to fight eventually their French brethren and the inveterate foes of the English, the Indians. They showed their willingness to make concessions regarding the last point in case the English would protect them against the attacks of the Indians. But they never did as much as waver in their loyalty towards their French kinsfolk (pp. 168-171, 209). The demand of the Acadians to be exempted from bearing arms against their blood-relations was dictated by principles of humanity. The New Englanders who from 1759 to 1762 emigrated to Nova Scotia to occupy the vacated lands of the Acadians demanded in 1775 the very same exemption. Their demand was regarded as justified and, therefore, granted; they were exempted from going to war against their brethren, the Americans (p. 168).

In 1730 all Acadians took the oath of allegiance. This was due to some fraud that was committed by the English officials. Richard holds that they took the oath because Governor Philipps gave them the *verbal* assurance that they would not have to fight the French and Indians (pp. 239-254). Haliburton proposes a different explanation of this fact. He says, that the two exempting clauses were written on a part of the paper that could easily be detached, and these different pieces of paper had been later torn off and destroyed (p. 379). At all events some trickery was done by the English officials in this matter. Now the bone of contention was removed. Peace and happiness reigned in Acadia for nineteen years. This period from 1730 to 1749 was the most tranquil, the most happy and most prosperous that the history of Acadia knows of. The Acadians had given up since 1730 all ideas of emigration (p. 255). Governor Armstrong had after 1730 some quarrels with their priests, but none with them (pp. 267-280). It is the great merit of Richard's book that it clears up this

matter that had hitherto created such confusion among the historians (p. 376).

The Acadians always remained true to their word pledged to the British government in 1730. Their loyalty was tried very hard in the ensuing war between France and England. From 1744 to 1748 Acadia was invaded by the French four times. Yet in every instance the French invaders had to leave the province without conquering it on account of the loyalty of the Acadians who refused to assist them. The French had been confident of the co-operation of the Acadians and had even brought arms to equip them. But the loyalty of those peasants frustrated the designs of the French and saved their country to England (pp. 315-337, 344-345). The priests were just as loyal as their people. Parkman's aspersion of an undue influence exerted by the missionaries upon the Acadians is masterly refuted by Richard (pp. 281-296). The priests refused to be used as political tools of the British officials. When Lieutenant-Governor Doucette had solicited, by a letter of December 5, 1717, the concurrence of the missionary Felix Pain to influence the Acadians in the direction of an unconditional oath to the British, he received the answer from Father Pain that he as their priest would not meddle with these temporal affairs (pp. 174-175).

In spite of their loyalty these happy peasants were doomed to be snatched from the hearth and to be dispersed to the four winds. It was as early as the year 1720 that their deportation was planned. In December 1720 the Board of Trade wrote to Governor Philipps: "To the Devil with the treaty. You have no more than Nicholson to busy yourself with the question of right and justice. If we let the Acadians depart, the French colony will be strengthened and this is what we cannot lend ourselves to. They should rather be deported to a

country where they will be intermixed with our people and thereby will lose their language and their religion. Make those naif Acadians believe that we will grant them free exercise of their religion. We will see later what is to be done in this regard" (pp. 198-199). The time was not ripe yet in 1720 to execute this sinister plan. The second and third volume of Richard's grand work will unroll to the reader this tragic picture.

Edward Richard, the author of *Acadie*, was an Acadian both on the father's and mother's side. Born at Princeville in 1844, he studied law and graduated at the McGill University. Later he practiced law for seven years in partnership with Sir William Laurier at Athabaska-ville. In 1896 he was sent by the Canadian Government to France to collect manuscripts bearing on the history of Canada. In 1904 he returned to Canada where he died soon after at Battleford (pp. XI, XVI, 369-370). Though he never received the training of a professional historian, he has produced an epoch-making historical work. He has performed a patriotic and national deed endearing him to the hearts of his outraged race and of the Catholics throughout the world.

## BROTHER POTAMIAN.

---

REV. MICHAEL FRANCIS O'REILLY, D. Sc. (London).

---

BY REVEREND EDWARD J. CURRAN.

---

CENTURIES ago the Divine Founder of Christianity commissioned His Church to teach all nations: "Going, therefore, teach all nations." In the strict sense, of course, this commission was given to the original Apostles and to their successors in the episcopacy and was confined in its scope to dogmas of faith and morals. In a broader sense, however, it embraced all truth, and was granted to the vast body of workers, lay and clerical, religious and secular, who, within the Church and in the name of the Church, would diffuse the knowledge of truth.

That the Church has ever been faithful to this commission is patent to every fairminded reader of history. From the day of her foundation to the present moment she has ever been the patroness of true learning, the foster-parent of the arts and sciences. She has given birth to famous doctors, formed societies of teachers, founded schools of various grades from the primary to the university, and established the most magnificent libraries and art galleries. The story of the monks and nuns, both of the East and of the West, is a sufficient proof of this assertion.

In the present article an attempt is made to sketch the life of a man who obeyed, almost literally, the Master's

order; of a man, who, like the Master, was poor and obscure; of a man who, like the Master, gave his life for the salvation of his people; of a modern monk, who, like the Master, went forth to teach the whole world. This man, this monk, was Brother Potamian.

Michael Francis O'Reilly, the son of James O'Reilly and Julia Finnegan, was born in County Cavan, Ireland, 29 September, 1847, and baptized a few days later in the local parish church. While he was still quite young he came with his parents to the United States and settled in New York City. In the year 1858 he was sent to St. Brigid's School in that city, where he met the Reverend Father Mooney and the Reverend Brother Chronion, F.S.C., who greatly influenced his subsequent life. "The youth's natural aptitude for study," says a writer in the *Catholic News*, "his brilliancy of parts, his inclination to piety, and his quiet and grave demeanor, marked him as one specially destined by God for a religious or sacerdotal career." His love for the teaching profession, however, led him to become a Brother of the Christian Schools, and in the Fall of 1859 he entered the Junior Novitiate in Montreal.

He first taught in the elementary schools of Montreal, whence he was later transferred to the Brothers' Academy in Quebec, where he labored zealously and fruitfully for about ten years and where, as the writer quoted above says: "Under the skillful direction of the late Brother Anthony he laid the foundation of that wonderful career which marked him as a scholar, a teacher, a Religious, and a man of affairs. . . . His notebooks of those days show how ardently he had at heart the religious formation of his pupils and his own advancement in the science of the Saints. The Catechism, the Reflection, Holy Mass, Holy Communion, Confession, vocal prayer, meditation, the particular examen and ejaculatory

prayer, were the topics which most frequently occupied his mind and engaged his attention. At the same time he labored with all his might to advance himself in secular knowledge. He had no sooner secured his elementary teacher's certificate than he took up advanced subjects. Physics, chemistry, geology, higher mathematics, French, German, and Spanish, were the branches which he mastered as the years rolled by. The Superior encouraged his desire for knowledge and gave him every opportunity to gratify his ambition to become a learned man."

In the year 1870 Brother Potamian was transferred to St. Joseph's College, London. There he labored strenuously for the upbuilding of the College, for the welfare of the Church and for the diffusion of Catholic education. He immediately prepared to take his degree of Bachelor, Master and Doctrine of Science at the London University (1883). These honors, taken in course and in quick succession, marked him as a leader in educational and scientific circles. Whether as Professor of physics, vice-president or president of the College, he promoted everything that conduced to the betterment of Catholic education.

"His scholarly activity," says the writer in the *Catholic News*, "brought him into close relations with some of the leading men of England. Huxley and Tyndall, Lord Kelvin and his brother, James Thompson, St. George Mivart and a hundred equally distinguished public men were among his friends and familiars. Cardinals Manning and Newman . . . were among his friends and benefactors."

In the year 1880 Brother Potamian erected a new college building at a cost of \$500,000. This building he furnished with American school appliances. Every year he presented his students for the Oxford and Cambridge

examinations and notes in his records that these students were unusually successful. As a result, many of the leading business and professional men of London to-day are proud to proclaim that they were disciples of Brother Potamian.

On several occasions he was appointed to represent the English Government at international expositions. In this capacity he was present at Vienna, 1873, Philadelphia, 1876, Paris, 1889, and Chicago, 1893. In the last-named city he was one of the Jury of Awards. His reports, couched in terse, classical English, won for him the admiration of the English authorities.

In virtue of the obedience which he had vowed to his superiors, Brother Potamian left St. Joseph's College, London, in 1896, and became a professor in Manhattan College, New York. Despite his natural inclinations he cheerfully bade farewell to the scenes of his many triumphs and began life anew in the great metropolis of the West. His transfer to Manhattan was, in many respects, providential. A few months after his arrival in America Pope Leo XIII withdrew from the American Christian Brothers the privilege of teaching the classics. This action appeared to be a death-blow to the Colleges conducted by the Brothers throughout the country. Brother Potamian, however, resolved that Manhattan at least should not die, that it should live and become famous, if not as a classical, at least as a scientific centre. He worked strenuously, with the result that to-day Manhattan is known far and wide for its scientific achievements.

A careful analysis of Brother Potamian's character will reveal the fact that he possessed qualities which seldom co-exist in the same individual. He was a great teacher, a great Religious, a great scientist, a great literary genius, a great Superior and administrator and a great

man of affairs. As the writer in the *Catholic News* says: "As a teacher Brother Potamian was without a peer. He was loved and respected by his pupils; they esteemed and venerated him. From the moment he entered the class till the lesson was over there was no lack of interest and attention; so great was his driving power that no indolent student could remain long in his class. As a Religious he was ever true to his sublime calling. Having once put his hand to the plow there was with him no looking back, no regrets for the what-might-have-been. He was a strict observer of the rules and a stickler for duty in all its varied forms. No novice in the community was more modest, more humble, or more retiring than the great scholar whose name was on the lips of admiring thousands. His notebooks make frequent mention of well-made retreats, painstaking self-examinations and generous and whole-souled resolutions. As a Superior he was a model for his confrères. He knew how to encourage them and lead them by easy steps to the heights of virtue. Their physical and mental development, too, received the greatest care at his hands. With him it was always, 'Come,' not 'Go.' In all his fifty-six years of teaching he never forsook the teacher's rostrum."

Besides his work in the College, Brother Potamian found time both in America and in England to do a considerable amount of literary work. He was a frequent contributor to *Engineering* of London, and *Electrical World* of New York. Several contributions from his pen appeared in the *Catholic World* of late years. The *Manhattan News Letter*, which he edited monthly for the past fifteen years, is an enduring monument to his painstaking zeal and great anxiety for the welfare of the College. His published works are: *Theory of Electrical Measurements*, *The Makers of Electricity*, in collabora-

tion with Dr. James J. Walsh, and the *Bibliography* of the Latimer Clark Collection of Books and Pamphlets Relating to Electricity and Magnetism. This last-named book elicited the following splendid tribute from the American Institute of Electrical Engineers:

"It is difficult to find terms in which to express adequately the debt of gratitude that the members of the Institute owe to Brother Potamian for his devoted labor in their behalf, as represented by the descriptive and critical notes accompanying the title entries of the catalogue. The work involved in the task extended over seven years and was performed in a spirit akin to that which animated the scholarly writers of the early periods (the monks of the Middle Ages) who are so largely represented in the library, and who had no other incentive to their sustained labors than innate love of learning and the desire to share knowledge gained with others. Works of the ages when Latin was the language of learning have become sealed books to the modern scientific man, and Brother Potamian in pointing out in detail the contributions of other writers to the body of electrical and magnetical knowledge has not only done justice to the memory of men who were forces in their generation, but in so doing has also enabled the reader to appreciate as real personalities what otherwise might be to him mere names of the past, devoid of present human interest. But delving into famous old tomes and delectable examination of the rarities of electrical literature were but incidents in the course of the work accomplished by Brother Potamian. Months and years passed by in the painstaking search for hidden gems, for matters of notable interest in every book in the collection, however slight might be the promise of reward for the labor bestowed. Naturally the result of a search of this kind, if reckoned in terms of volume, can be but slight in pro-

portion to the time spent in carrying out the work. That, in the present case, a rich harvest of results has been garnered in, will appear from the brilliant introduction of Brother Potamian to the following pages, which is itself a contribution of the highest order to electrical literature, and one also which will cause revision of judgments on priority in various lines of electrical discovery."

His selection for this important work is explained in the following letters. On 7 December, 1901, Mr. Sylvanus P. Thompson, a prominent English scientist wrote him from England: "I was asked a few days ago by Mr. Weaver of the *Electrical World* to suggest some one to write bibliographical notes to the early electrical books in the library of the late Mr. Latimer Clark. . . . I told Weaver that there were two persons on that side of the water competent to undertake the business—yourself and Dr. Park Benjamin." A few days later, 9 December, Mr. W. D. Weaver, chairman of the Library Committee of the American Institute of Electrical Engineers, addressed the following communication to Brother Potamian :

As you perhaps know, the American Institute of Electrical Engineers has become possessed through gift by Dr. Wheeler, of the Latimer Clark collection of electrical books. One of the provisions of the Wheeler Deed of Gift is that the Institute shall have prepared and distributed to the membership a catalogue raisonné of the collection.

Recently I wrote to Prof. S. P. Thompson asking if he would suggest someone qualified to prepare such a catalogue, and in a letter just received he mentions your name in this connection in a very flattering way. I therefore write to ask if you would consider the matter. I sincerely hope that you will hold forth some hope, for at present we are in an embarrassing position in connection with the catalogue. . . . There

are about 7,000 titles in the library, of which about 800 are prior to 1800.

In reference to this work Dr. James J. Walsh says in the *Catholic World* (April, 1917): "The Latimer Clark collection of works on electricity was presented to the American Institute of Electrical Engineers. The gift was made by Professor Schuyler Skaats Wheeler, who said in the deed of gift: 'My object in securing the collection was to present the book to our Institute and make it the custodian of the most complete electrical library in the world.' . . . Such a library requires absolutely an annotated catalogue to act as a guide to those wishing to consult it. . . . The compiler of such a catalogue must be well versed in the physical sciences, and above all in the science of electricity. He must also know the history of science and particularly of electrical science. . . . Besides this a wide knowledge of modern and ancient languages was requisite. . . . Where in America could a broad scholar of this calibre be found, who would, moreover, be willing to give the time and take the pains necessary to the making of such a catalogue? . . . Brother Potamian accepted the task and accomplished it in a manner that greatly enhanced the value of the library. Scientific scholars everywhere welcomed his work as a fundamental contribution to the bibliography of science. . . . Brother Potamian's Introduction is a monograph of thirty-five pages on the bibliography and literature of electrical science that is probably unexcelled as a compendium of information."

For the *Catholic Encyclopedia*, whose contributors were "chosen for their special knowledge and skill in presenting the subjects," Brother Potamian was assigned the task of sketching the lives of several scientists whose labors were little known to the general public. The sub-

jects of his articles are: Giuseppe Toaldo, Vincent of Beauvais, Alessandro Volta, Giuseppe Zamboni, Francesco Zante. For various periodicals he wrote *Gleanings in Electrical History*; *Franklin and De Roma on the Lightning Kite*; *The Weight of the Earth*; *The Rotation of the Earth*, and *The Electrical Work of Benjamin Franklin*.

In addition to the degree of Doctor of Science, which he received in course from the London University, he was honored with the same degree from Fordham University in June, 1912, and from the University of Villanova in June, 1915. In the latter years of his life he frequently lectured at the Catholic Summer School at Plattsburgh, and to the Brothers of New York and Philadelphia. Occasionally he attempted to write poetry, but was not very successful in this line. His forte lay in the exact sciences. What his friend Brother Azarias was to the Brothers in English Literature, Brother Potamian was in science.

His death took place in St. Lawrence Hospital, 20 January, 1917, after a protracted illness of three months. The *Catholic News*, in describing his funeral, says: "During the three days that his body lay in Manhattan College there was a constant stream of people through the College parlors. Friends, old pupils, patrons of the College and hundreds of strangers called to pay their last tribute of respect to the remains of the deceased Brother. He was buried from the Church of the Annunciation on Tuesday morning, 23 January. The Solemn Mass of Requiem was sung by the Rt. Rev. Mgr. Penny. Rev. F. P. Moore, Brother Potamian's friend for many years, pronounced the funeral oration. His discourse was a noble tribute to the life, virtues and noble character of the deceased. The interment took place in the Brother's Cemetery at Pocantico Hills."

Many interesting anecdotes are told illustrative of his character and habits. Of these a few must suffice.

Several years ago, while sojourning at Ocean Rest, the Brother's Retreat at Ocean City, a Philadelphia priest expressed the wish to see the great Brother Potamian. "If such is your desire," said the local Superior, "it can easily be gratified. That old gentleman who is humbly enjoying an hour of recreation with the young religious on the beach, is Brother Potamian."

A lady was recently asked if she had ever met Brother Potamian. "Oh! yes" she replied after a moment's hesitation, "he was the quiet, modest little man, who served us at table, on the occasion of our last visit to Manhattan."

Notwithstanding his great humility he knew when and how to assert himself. At an important scholastic meeting shortly after he became Professor at Manhattan he appeared in the scarlet and gold gown of a London doctor of science. A Bishop, who happened to be present, exclaimed: "Brother, I hardly knew you." "I have a right to wear this gown, Bishop," replied Brother Potamian, "for I have earned it."

Brother Eliphus of La Salle College, Philadelphia, who was a personal friend of Brother Potamian and who spent a considerable time with him in London and Chicago, says that Brother Potamian was on terms of the closest intimacy with most of the leading scientists of the time, both in England and America. He had free access to their laboratories and libraries, and often gave them advice on abstruse matters. As a member of the Jury of Awards at Chicago he assisted in rating the great Universities of the United States, such as Harvard, Yale, etc., and thereby became a recognized dictator in educational matters.

In the lectures which he delivered to the Brothers, he

laid down many wise rules for their guidance, and told them the secret of his own success in life. "The great secret of such success is God's grace, hard work and the proper use of time. Time is very short and very precious, and you cannot afford to lose any of it. Apportion it well. Give a certain part of it to legitimate recreation and to the perusal of the newspaper, but the major part to more serious concerns." Those who knew him well declare that apparently he never wasted a moment of time. During his last illness, when he was so weak that he could scarcely raise his head from the pillow, he called for his books.

## SAN DOMINGO REFUGEES IN PHILADELPHIA.

COMPILED FROM THE ORIGINAL D'ORLIC-RODRIGUE PAPERS  
BY JANE CAMPBELL.

*(Continued).*

The schooner's officers and crew were fully apprized of the value of the voyage by the

INSTRUCTIONS FOR THE COMMANDER OF THE LETTER OF  
MARQUE SCHOONER SPENCER BOUND TO BORDEAUX  
PHILADELPHIA, *November 2, 1812.*

*Sir:* The schooner under your command being completely ready for Sea and having all the necessaries for a voyage to Bordeaux in France, you will proceed with all possible expedition for that port, or any other port in France you can make, and at your arrival you will deliver the cargo as per bill of lading to Mr. Malsam, Supercargo on board, and you will receive from him the different goods, wares, and merchandise which he may think proper to ship for a return cargo to the United States, for which you will sign the proper bill of lading. You must observe the greatest care at Sea in your outward and homeward voyage to avoid Speaking to any Vessel whatever, pursuing your voyage in a direct course and also on your return to the United States to observe the same.

In case of capture or being obliged on any account whatever to touch at any port or place foreign from your destination, you will do everything in your power to Save the Vessel and Cargo, and you will on all occasions advise with Mr. Malsam, Supercargo, on board, and make all necessary declarations and protests for the interests of the Concern, which you will forward to me by every opportunity; the Supercargo will furnish you with all necessary funds for the use of the vessel and crew.

As to your conduct in this undertaking I shall not hesitate to say, that my confidence in you gives me the right to hope that you will use all your activity, courage and prudence as the case may require observing particularly the Laws of War and Honour, and treating with humanity those that may become your prisoners.

I shall now give you some general directions for your government.

The Act of Congress, entitled "An Act concerning Letters of Marque, Prizes and Prize Goods" passed June 26, 1812 and the "Instructions for the private armed vessels of the United States," issued by the Secretary of State of which you have copies herewith, will exhibit the general outline of your duty, privileges and power in the Command which you will now assume. To these you will constantly refer and will regard them as imperatively binding on you.

I deem it proper, however, to state for your further information and government that cases may and most probably will occur in which the property of Americans or neutrals in this war, is in legal contemplation to be considered as enemy's property, and if met with by you, to be captured and brought in for adjudication, the cases to which I refer are of this description, i. e., Property of Americans involved in a trading with the enemy ; Property of neutrals, who are residing within the territories of our enemy and carrying on commerce from thence ; articles of Contraband of War, as defined by the Laws of Nations, or by Treaties between the United States and particular nations, proceeding to the enemy's country. In these cases, the property is to be viewed by you as enemy's property and you proceed with it as such.

In case of recapture from an enemy of the property of a Citizen or Subject of a State at peace with us, your rights as to Salvage are dependent on the Laws of the United States. The rule adopted by the United States in this case is the rule of reciprocity, that is to say, restoration shall be made upon payment of such Salvage as is allowed by the Law of the Country of the Owner under like circumstances of recapture made by its authority. If no law or usage of such country

regulate the Salvage, in such case you will be entitled to the Salvage allowed upon recapture of American property by our Law, which is one-sixth part of the true value of the Vessel or goods, so to be restored, allowing and excepting all imposts and public duties, to which the same may be liable and in all your proceedings note particularly the "Instructions" which have been issued by the Secretary of State.

As respects your Advantages and perquisites in this Voyage, I agree to pay you fifty dollars per month and one dollar per day, during the time you may be in any part in France, as also five hundred Dollars, if you should arrive safe with the said Schooner and Cargo in Bordeaux, or any other port in France, with the privilege of one Ton Freight on your return to the United States, and do agree that the said sum of five hundred dollars, should you arrive safe to Bordeaux or any other port of France, shall be paid to you by Mr. Malsam, Supercargo on board, and should you arrive safe to any port in the United States on your return voyage with the said Schooner and Cargo, I agree to pay you the further sum of five hundred dollars.

When you are at Sea, you will search and inspect all the trunks, chests, etc., of the officers, crew, Supercargo and Passengers on board, so that you may be satisfied that no other goods, wares or merchandise are on board, except the Cargo mentioned in the manifest, so as to avoid any difficulties in France and which may endanger the vessel and cargo.

With reliance on your prudence, and wishing you a good voyage and health, I remain

Yours etc,  
G. W. MORSE.

That the "Spencer" made the voyage safely is told in letters from the Captain.

PASSAGE, SPAIN, December 10, 1812.

MR. ANDREW RODRIGUE,

Dear Sir: We had the good fortune to anchor here on the

9th instant, after a passage of 28 days from our Capes. All well, and now waiting for the water to rise on the Bar of Bayonne, to be able to go over, which we may expect on the full moon which will be in 6 or 7 days. The Bar of Bayonne has filled up several feet very lately.

We were chased several times, and saw a great number of vessels on our passage, but the bad weather we experienced on this Coast was very severe ; we made Cape Ortegal in 21 days from our Capes. I have not heard anything yet from France, but we find this country in a distressed state.

I write this by way of France, by Mr. Malsam to forward by the first chance. Please inform my little family that I am quite well.

I remain, Your ob'd serv't,  
G. W. MORSE.

BAYONNE, *February 6, 1813.*

MR. ANDREW RODRIQUE,

Dear Sir: We arrived at Passage after a passage of 28 days on the 9th of December. Was not molested on our outward passage. Mr. Malsam is at Lyon, Mr. Courcier is at Paris. We have discharged our cotton and found 192 bales on board.

We are almost ready to take in our Cargo. We have hove the "Spencer" out, examined her bottoms which I find in good order. Cotton is high. We have no account of the "Eliza."

I shall make all the dispatch in my power. Would thank you to have issued for me five hundred dollars in goods shipped in the "Spencer" if it can be done at any reasonable rate and would thank you to call at my house and see how they are. I remain with sincere respect.

Your obedient servant,  
GEO. W. MORSE.

The "Spencer" returned with a miscellaneous cargo insured for \$50,000, and her Captain thus notified Rodriguez of his arrival :

CAPES OF DELAWARE, *April 19, 1813.*

MR. RODRIGUE,

*Dear Sir:* I arrived this morning after a passage of 39 days from Bayonne in which I have been chased many times by the English, and find our Bay full of their Ships of War. I cannot pass, am obliged by the advice of the people of Lewistown to go away. I think I shall go to Rhode Island or New London.

We are all well on board. Am loaded with Brandy and some dry goods. Would thank you to let my family know we are all well, and the Pilot's family, Mr. Whildin's.

We are at present chased by a number of Barges and a Schooner, which we outsail. I intend to go to New London first if I am chased off from Rhode Island. You can make your insurance accordingly.

I am, esteemed Friend, Your obedient serv't,  
GEO. W. MORSE.

NEW YORK, *April, 20, 1813.*

MR. RODRIGUE,

*Dear Sir:* It is with pleasure I have to inform you of my safe arrival here after a most disagreeable passage from Bayonne of 38 days, having been chased by many different frigates and other vessels.

I arrived yesterday morning in the mouth of the Delaware and communicated with the Shore at Cape Hinlopen, where was informed that the Ship of the Line, the frigate, and Brig and Schooner that lay in between the Capes were English. I lost no time in getting out as fast as I could and ran under Cape May and took a pilot at Egg Harbor, but I found a good wind to come here and the pilot acquainted with the coast.

We ran through the Squadron last night and got in. I was chased out of the Delaware by 4 Barges and a Schooner. I left Captain Hawley and Crew all well. Had not begun to discharge the cargo.

The Cargo is Brandy and a few dry goods. I wait your order and remain with much respect

Yours etc.,  
G. W. MORSE.

The pilot was Enos Skellinger and he charged eighty-five dollars to take the schooner to New York. He was doubtless of the family from whom Skellinger's Landing on the Jersey coast at Cape May was named.

Besides the brandy and wine which the "Spencer" carried, the "few dry goods" of Captain Morse's letter comprised such commodities as sweet oil, 5,579 pounds of almonds, cologne water and prunes weighing 5,092 pounds, verdigris, music for the piano, merino shawls, merino dresses with trimmings, Florentine robes, 9 books (novels), ladies' levantine surtouts, ladies' morocco shoes, one dressed doll, perfumery, oil cloth, a box containing a glass schooner, hair powder and pomatum.

Rodrigue owned five-eighths of the cargo, James S. Duval, one-eighth, and Andrew Curcier, two-eighths. The cargo was shipped by Stephen Curcier, a brother of Andrew, from Bayonne, and a letter from him written on June 29, 1813, throws light on the unsettled condition of affairs in that place.

BAYONNE, *June 29, 1813.*

We are here in the midst of a crisis of which you must be informed. We were in fear one moment that I should be spared the trouble of remitting to you the goods of Mr. Duval. We have not as yet anything certain as to the true position of things.

As to the goods of Mr. Duval, leaving the city is not to be thought of. All modes of carriage are stopped, and the expenses are enormous. There has been paid as much as 200 francs per quintal to Bordeaux, everybody's breaking up. You are aware that under such circumstances, it is impossible to remove articles of such bulk as sugar and coffee.

E. CURCIER.

#### WARTIME COMMERCE.

On one of the voyages of the "Spencer" she captured the British schooner "Alfred," which when sold brought

in \$2,033.99, and H. Thornton, one of the crew of the "Spencer," received \$20 for being the first to discover the enemy's vessel.

On February 15, 1813, Rodrigue bought for the sum of \$3,600 the prize schooner Lorain, he being the highest bidder at the sale which had been ordered by the District Court of the United States, J. N. Smith, Marshall; and he also bought a small interest in another schooner as testified by Benjamin Phillips of Southwark as follows:

Know all men by these Presents that I, Benjamin Phillips of Southwark, shipwright, sole owner of the Privateer Schooner Revenge, Captain William Butler, lately fitted out from this Port of Philadelphia and sailed on a cruise against the enemies of the United States of America and in consideration of the sum of \$720 to me paid in hand by Andrew Rodrigue, do grant, bargain, etc., to said Andrew Rodrigue, one-fiftieth part of the said Schooner Revenge and benefit and advantage of all captures from and after leaving the Capes of Delaware.

The "Atlas," the other privateer in which Rodrigue had an interest, had an exciting career, capturing two prizes, the British ship "Pursuit," which sold for \$80,966.21, and the "Tulip," which was sold for \$9,908.42. An insurance policy of the Union Insurance Co. of Philadelphia, on the cargoes of the "Atlas," the vessel coming from Bayonne, dated May 7, 1813, states that it was an

Insurance until safely landed in the United States [and] that it may be lawful for the said vessel in her voyage to proceed, and to sail toward and stay at any parts or places if thereunto obliged by stress of weather or other unavoidable accidents without prejudice to the Insurance, [and] Touching the Adventures and perils which the Assurers are contented to bear, and take upon them in this voyage, they are of the Seas, Men of War, Rovers, Fires, Enemies, Pirates, Thieves, Jettisons, Letters of Mart, Surprisals, Takings at Sea, Arrests, Re-

straints and Detainments of all Kings, Princes or People of what Nation, Condition or Quality Soever, Barratry of the Masters and Mariners, and all other perils, losses and misfortunes which have, or shall have come to the hurt, detriment or damage of the said Goods or Merchandise or any part thereof, [also] The assurer agrees not to abandon in case of capture until after condemnation or sixty days detention. The policy was signed by George Latimer, President. \$7500 was the sum paid on the goods, which was at the rate of 60 per cent.

The cargo consisted of 321 bales of merchandise, only 70 of them, however, being the property of Rodriguez. The vessel was obliged to go to Norfolk, not being able to effect a safe landing nearer home, and the expenses attendant on having the goods conveyed to their markets were all set down item by item and were by no means light, as the memorandum concerning them shows :

Carriage here from Norfolk to Elizabeth City for Messrs. Fort, Garesche, and the two Messers. Faures, \$32 (of which Mr. Rodriguez is to pay one-fourth).

Freight from Ocracocke to Elizabeth City \$160 for 321 bales, of which Mr. Rodriguez's portion is \$34.89.

Freight of 236 bales from Elizabeth City to Murfreesborough, \$180. Mr. Rodriguez's share being \$53.39.

Expenses of Captain Hawley and his mate, Pastorius, for conducting goods from Ocracocke to Elizabeth City, \$28. Mr. Rodriguez's portion, \$6.10.

For two jugs for the Messrs. Faures etc.	.. . . .	\$3.00
Weighing Goods at Elizabeth City.	.. . . .	2.25
Draying and storing goods at Elizabeth City	.. . .	19.37
Storage of goods at Elizabeth City	.. . . .	32.00
Commission at Elizabeth City	.. . . .	11.48
Commission at Norfolk in advancing \$720	.. . .	18.00

Mr. Rodriguez's Portion of these latter items, \$25.53.

Rodrigue evidently had his 70 bales taken to Philadelphia via Baltimore S. W. This very exact account continues.

Mr. Rodrigue's proportion

Waggonage paid by T. Tennant in Baltimore of Mr.	
Rodrigue's 70 bales . . . . .	\$384.70
Paid by T. Tennant for 8 wagons going empty from	
Richmond to Murfreesborough . . . . .	90.20
Paid by T. Tennant to Clarbrooke for hire of coach	
by Mr. Fort . . . . .	27.45
Storage paid by T. Tennant . . . . .	4.28
Commission for T. Tennant . . . . .	12.62
Waggonage from Baltimore . . . . .	10.75
Waggonage to Philadelphia . . . . .	1.50
Mr. Faures Expenses for himself and horse from	
Baltimore to Philadelphia when conducting the	
goods . . . . .	15.25
Postage of letters from Camden (N. C.) conveying	
blank bonds for duty on "Atlas" . . . . .	1.34
Whole amount . . . . .	\$674.95

When Rodrigue had merchandise brought from Boston or New York to Philadelphia he could make use of "The Mercantile line of packets and waggons between Boston and Philadelphia." The commercial "Line" engaged to "deliver merchandise or goods entrusted to its care, and the danger of fires, water, capture, and all other unavoidable accidents excepted." The "Line" had agents in Boston, Providence, New Haven, New York, Philadelphia, and Baltimore. The Philadelphia agents were Amos W. Butcher and Howel and Shaw.

Rodrigue naturally had some losses, though few are noted in his papers, the cargo of cotton on the brig "Lightning" was a loss, but the insurance on it was recovered.

Another vessel which carried cargoes across the water for Rodrigue was "The Commodore Bainbridge." In June 1813 there was

shipped by the Grace of God, in good order and well conditioned by E. Curcier (Etienne-Stephen) in and upon the good schooner called the "Commodore Bainbridge" and whereof its Master, under God, for this present voyage, Andrew Thomas, and now riding at Anchor in the Port of Bayonne, and by God's Grace bound for Philadelphia, 50 casks of Bordeaux wine, 20 tierces white wine, 114 cases of claret, 199 baskets of sweet oil, 5 cases of almonds, 59 cases of prunes and 156 sticks of scale wood. And so God sent the good ship to her destined Port in Safety. Amen.

The "Commodore Bainbridge," however, did not succeed in entering the Delaware, but sailed to Providence, and the following letter from Rodrigue's agent in that city, Charles Potter, gives an account of the cargo.

PROVIDENCE, *October 2, 1813.*

*My dear Sir:* I now have the pleasure of informing you per Captain Thomas of the "Commodore Bainbridge" that the cargo of the schooner is discharged and put in store in good order, except the prunes which are much injured by the heat. They were appraised and the amount of the damage I will acquaint you of in my next letter. Some of the almonds were destroyed by the rats and about three and a half casks of white wine were used in filling up the others. A few bottles of wine appear only broken. I have had an application for the whole cargo except the prunes and could probably effect a satisfactory sale of it, if it is your pleasure to have it sold here. The schooner is now at the wharf; sails will be dried and put in the sail-loft as soon as the weather is favorable, and the schooner will remain in the same place until I hear further from you.

During the continuance of the war, Rodrigue continued to send out his cargoes of cotton and other marketable commodities and to receive brandies, wines, oils, dry goods, sugars in return, apparently without any material losses in spite of the blockade of so many ports of entry in Europe. As soon as peace was declared, Étienne Cercier, his French agent, writes to him in January, 1815, that

"The happy change in political circumstances having just re-established peace between the United States and Great Britain I foresee, of course, a direct intercourse between your place and Bordeaux." "Bordeaux," he continues, "by its local situation stands unrivalled in France for its commercial advantages, not only for the great opening it offers for colonial and northern produce, but also for the facility of forming return cargoes in brandies, wines, vinegars, oils, fruits, flour, turpentine, etc., which articles are all the produce of its vicinity."

Rodrigue evidently availed himself of the advantages offered by trading with this important French city and for a number of years after this date, there are records of his "direct intercourse" with it.

Brandies and wines still continued to form the bulk of his importations from France, although on one occasion a "case of paintings" formed a portion of one of his cargoes, as did spices of various kinds, that of another.

In January 1823, the American Fire Insurance Company, Chandler Price, President, insured for Rodrigue

Ten pipes of brandy in the front cellar of the three story brick building, late of J. J. Mazurie, situate on the East side of S. Third Street, opposite the Mansion House Hotel in the City of Philadelphia, valued at \$1500.

The insurance paid was \$3. for six months.

In later years Rodrigue had new agents in France, Sorbé Fils, in Bordeaux, and A. Seignette in Rochelle. In 1819 when he shipped "43 pieces of Gauze" to Havana, they were consigned to Aizpurua and Company.

## LAWSUITS.

A disagreement as to the proceeds of the sales of the cargoes of the schooners "Spencer," "Atlas" and "Comodore Bainbridge," and the failure of Étienne Curcier to market them in Paris, which Rodrigue contended offered the advantages of higher prices and more rapid sales, resulted in vexatious and protracted litigation.

Malsam, Supercargo of the "Spencer," brought the first suit against Rodrigue, who stoutly resisted the claims of the Supercargo, contending that his cottons had not been handled to the best advantage, and, therefore, Malsam was not entitled to the large sum he claimed. It was a complicated case in which Andrew Curcier, who was part owner of a portion of the cargo of the "Atlas," and his brother, Stephen Curcier, who had been Rodrigue's agent in France, were involved in addition to Malsam and Rodrigue. Before this case was decided, Rodrigue brought suit against Stephen Curcier. Eminent counsel were employed on both sides. Charles Chauncey, Esq. for Curcier and Peter S. DuPoncneau for Rodrigue. The cases were not finally settled until July 1829, having lasted for fifteen years in all. The expenses were heavy and necessitated the taking of a number of depositions in France, concerning the state of the markets in that country in 1813, in which year the schooners had made the voyages that resulted in so much legal controversy.

Rodrigue has left this memorandum of his expenses in the suits:

Amount of my expenses in the law suit of S. Malsam, in the Arbitration and in Supreme Court from July 1815 to June 1822.

For the lawyers' fees from July 1815 to June 1822, \$1200.

For sundry expenses here and inquiry in France during the said time, \$114.86. Total \$1314.86.

Another memorandum in support of his claim that Curcier had not taken the best means of selling the cottons, reads,

I have commenced an action in August 1820 against S. Curcier. In February 1822 I gained the case of Malsam about the "Spencer." (Malsam's claim was allowed, but at a very much less figure than he sued for, Rodriguez's estimate amount being taken). At the time my cotton arrived in France, the Emperor Napoleon, wishing to concentrate all commerce in the City of Paris, caused an *entrepot* to be established there. It was with difficulty he granted a Continuity of *entrepot* from one maritime city to another, but he always permitted it from a maritime city to Paris, and if he had not had this political design what need would there have been to establish an *entrepot* at Paris when there existed since 1814 an immense quantity of merchandize which were all exempted from the payment of duties, there would not then have been, without that, any goods in France, susceptible of re-exportation or return of duties.

#### COMMERCIAL CONDITIONS IN FRANCE IN 1813.

One of the "depositions" gives some interesting details of commercial conditions in France during the year 1813, part of which is as follows:

Robert Andrews of the City of Philadelphia a going Witness produced and examined on the part of the plaintiff in the above action, being duly sworn according to law, on his oath doth say:

That he is by profession a merchant, that he resided and exercised the same profession at Bordeaux, in France for the space of about 18 years, that is to say, from 1799 to 1817, in which year he removed to Havre. That he was at Bordeaux during the whole year 1813. That in the exercise of his said profession he traded for his own account and imported goods for himself from the United States, and also received consignments from thence, which he sold for the owners, as their factor, consignee or agent; that he is well acquainted with the course and usages of trade in that country. Though he sometimes traded as aforesaid for his own account, he was chiefly a commission merchant, and the bulk of his business

consisted of agencies; that he dealt in cotton as well as other merchandise; that in January 1813 there was a great demand at Bordeaux for that article; on the 20th of that month he sold 137 odd bales of Louisiana cotton at 740 francs per quintal while they were on board the vessel and without being seen by the purchaser.

On the 1st April he advised having sold 51 bales short staple Georgia cotton at 670 francs per quintal and on the 23d April, 161 bales Georgia long staple cotton, 810 francs per quintal, all payable cash at 3 per cent. discount, for account of Mr. George Herens of New York. On the 11th of June, same year, 20 half bales Georgia short staple, 650 francs per quintal and on the 16th of August following, he advised Godfrey Haga, he had sold 51 bales of his Louisiana cotton, received via Bayonne, 700 francs per quintal, discount 3 per cent.

What other merchants sold of the same article in the same year, deponent cannot tell, some of the sales are recorded in the prices current published at the time, but not all, because it was not unfrequently agreed between the purchaser and seller that the sales should be kept secret in order not to affect the market. This deponent can only say of his knowledge that some small sales of Louisiana cotton were made in September at 700 francs.

And this deponent further says; that in January of the same year, cottons were in great demand at Bordeaux, that in February and March there was a declension in consequence of the emission of one hundred imperial licenses to import West India produce, including cotton from the British dominions in neutral vessels, and also of some discouraging news from Germany, but such was the confidence of the people in the Emperor, that the depression was only temporary. Nevertheless, business remained dull until the middle of July, West India produce sold at ruinous prices and American produce was dull. About the middle of July things brightened and sales became more brisk. In August this deponent sold cottons as aforesaid.

Until after the battle of Vittoria, the progress of Wellington's army in Spain was not much minded at Bordeaux; it was supposed that Marshall Soult would keep him at bay; the news

from the Northern Army was looked to with much greater anxiety. But in October business was dull and stagnant. American cottons, particularly Louisiana, were excessively scarce and demanded throughout France, and deponent advised his correspondent on the 4th of that month to import that article among others, and that he would make a good voyage.

In November and December in consequence of the defeat of the French armies in the North, the revolt of the allied troops and the defection of Holland, business was paralyzed and only trivial sales effected for mere consumption. The prices current could only quote goods at nominal rates, at the rate of last sales effected.

In the beginning of the year 1814 the Emperor Napoleon was dethroned. The Duke of Angoulême, one of the Lieutenants of Louis XVIII, governing at Bordeaux, abrogated the Imperial tariff by a provisional one, wherein the duty on cottons was reduced from 330 francs to 9 francs per quintal; the provisional government at Paris sometime after reduced the duty to a mere trifle of 51 centimes per 100 kil<sup>o</sup>, called a balance duty. Those who had goods in the *entrepot* stores of the nation at the time of Napoleon's dethronement, were only held to pay the duties according to the rates of the Tariff in force at the day they were withdrawn from the said *entrepot* for consumption. All goods landed in France were weighed in landing and deposited in the *entrepot* stores, where the consignee had a right to keep them 12 months, without paying duties and by application to government the period of *entrepot* might be prolonged. The holder of goods there had it at his option to export them either by land or by sea, free of duty other than a trifling balance duty. When goods were sold for the consumption of France, a declaration was made accordingly at the Custom House, and when the duties were paid or secured by a bond payable in 4 months, an order was given to the Controller of the *entrepot* to deliver them to the proprietor. The goods might then circulate freely to any port of France, but must always be accompanied by a certificate specifying their nation, the marks, weight, etc., and that the duties

had been paid in accordance. This certificate must be shown to any of the Custom House officers throughout France who demanded its exhibition as a matter of course at the gates of each town. These precautions were considered necessary by government to prevent fraud being practised at the Custom House *entrepot* as well as to check smuggling.

And this deponent further says, that of all the American cottons, the Louisiana was the most in demand in France, being best suited for the manufacture of muslins. As to price it stood between the Georgia long and short staples. The longs were the highest. . . .

This deponent further says, that no man could carry on the business of a merchant in France without a patent or license, though he might sell his own property. This law was merely a fiscal measure. Such patents might be obtained by anyone, alien or native, by paying the price. The price was graduated, the highest was 300 francs payable annually. One patent served for the whole empire, now Kingdom, that is to say, a patented merchant, paying the highest price, might carry on business wherever he pleased, and remove it from one place to another without being obligated to take out a new one. The graduation of the price was founded on the importance of the trade or profession and the population of the place of residence. Three hundred francs was the price for the highest class of merchants, except Bankers, who paid five hundred, and for the most populous town or city of the Empire. It served for all France. Those of a lower price did not. The difference must be paid on removing to a more populous city or town. Bordeaux and Paris both paid the highest price, three hundred francs. . . . The number of patented brokers at Paris was very great. They were under commission from the Emperor. . . . That Bayonne was not a regular market for cotton, but that during the time that American vessels came there in great numbers, owing to its being free from blockade, speculators in Bordeaux went there or sent their clerks or brokers to purchase on speculation; that this deponent received cottons at Bayonne, shipped from the United States but never sold any there; that he never bought any cotton at Bayonne;

that it was owing to the French Revolution that speculators went from Bordeaux to Bayonne to purchase. The cottons, of course, were in the first instance brought to Bordeaux, because that was the only route to a regular market. At Bordeaux cottons were sold for the consumption of the environs, or they might be sold for exportation, or for the Paris market or to be transmitted to Switzerland.

There were great quantities of goods of all descriptions in Bordeaux and Paris; they were found on hand at the time of the restoration and of reduction of duties. The deponent cannot say why they were held on. There were many who took their goods out of *entrepot* at Bordeaux for fear of the enemy, and removed them to the North to Rouen and Paris to be out of the way of Wellington's army.

This deposition was signed by Robert Andrews on the 11th day of May 1826 before T. Badger, Alderman, and was used in the trial before the Supreme Court.

Both Rodrigue and Curcier finally agreed that all differences between them should be the subject of arbitration, Horace Binney, Esq., being the arbitrator.

The document in which Mr. Binney wrote down his decision is quite lengthy, and, though he did not allow all the claims made by Rodrigue, in the essential matters his decision was in his favor, the final paragraphs reading,

And I do now further award that there is now due by the said Andrew Curcier to the said Andrew Rodrigue, the sum of Twenty-nine hundred and forty-nine  $\frac{87}{100}$  Dollars, which sum I award to be paid by the said Andrew Curcier to the said Andrew Rodrigue,

dated July 29, 1829.

The final steps in this protracted legal battle are made clear by the following letter from John Cadwalader, Esq., and the closing receipt from Rodrigue.

RODRIGUE *vs.* CURCIER.

SIXTH STREET, *January 28, 1830.*

Dear Sir:

I have to-day received payment of Mr. A. Curcier's second check for One thousand dollars due to-day from which I have deducted  $2\frac{1}{2}\%$  for collection. The balance of nine hundred and seventy-five Dollars has been appropriated as directed by you under date of 21st instant.

I send as before a duplicate to Mr. Binney, and am

Very respectfully yours,

MR. RODRIGUE.

JOHN CADWALADER.

RODRIGUE *vs.* CURCIER.

SIXTH STREET, *February 8, 1830.*

Dear Sir:

I have been disappointed in receiving to-day one Five hundred dollars from Mr. A. Curcier. I calculate upon having the whole balance paid in on Thursday next.

Deducting  $2\frac{1}{2}\%$  for collection I have paid over Four hundred eighty-seven Dollars and a half as directed by you, at the same time furnishing Mr. Binney with a duplicate of this letter.

Very respectfully,

MR. RODRIGUE.

JOHN CADWALADER.

RODRIGUE *vs.* E. CURCIER

Supreme Court of Eastern District of Pennsylvania of Term 18.

Received in full satisfaction of all claims of Andrew Rodriguez upon Etienne Curcier and Andrew Curcier, the following values and sums in the days hereinafter mentioned.

29 November 1828. By balance of account due

A. Curcier	.	.	.	.	.	\$4302.17
17 January	By cash paid	.	.	.	.	1000.00
28 January	1830.	By cash paid	.	.	.	1000.00
8 February.	By cash paid	.	.	.	.	500.00

And now this eleventh day of February A. D. 1830 the further sum of five hundred and seventy-one dollars and ninety-eight cents, being the balance of the said account due.

\$7374.15

AND. RODRIGUE.

#### FAMILY LIFE.

In addition to the great number of papers relating to Rodrigue's shipping interests for some thirty years, contained in this valuable collection of documents, there are many of a domestic character, and, as is evidenced by the commercial papers, these receipted bills, expense books, checks and letters also afford interesting glimpses of manners, customs and modes of life and style of dress in Philadelphia in the first forty years of the nineteenth century.

The father, as is plainly shown by the records, attended carefully to the education of his children. Private tutors seem to have been engaged, as there are receipted bills such as "Paid to Andrew Mein for the tuition of William Rodrigue, \$12.00." On another occasion this same Andrew Mein was paid for "tutoring" the boy William, who was seven years of age at the time, "\$10.50, for two months, wanting one week."

The family apparently never lacked reading matter as supplied by the newspapers of the time. Early in Rodrigue's sojourn in Philadelphia he subscribed to the *True American* at the rate of \$4.00 per annum, paid to Thomas Bradford. In 1807 he subscribed to the *Pelican* at the rate of \$5.00 per annum, and he also took the *Courier des Etats Unis*, and the *Philadelphia Gazette*, which cost \$8.00, and on whose receipts appeared the name of C. W. Peale, no doubt, Charles Wilson Peale. The *United States Gazette*, *Saturday Evening Post*, and *Catholic Herald* were also among the number of periodicals to which he regularly subscribed.

The Rodrigues rented a pew in St. John's Church. In 1836 the pew was No. 7 in the Middle Aisle, and in 1838, No. 10 in the North Aisle, paying for the latter, \$24.00 per annum.

#### RESIDENCES.

During their sojourn of over forty years in Philadelphia the Rodrigues lived in several houses at various times. In 1803 they were domiciled at No. 92 North Seventh street. Later, in 1808, they were living at No. 6 Sansom street, for which house Rodrigue paid Willian Sansom the owner, \$340.00 a year. From Sansom street the family seems to have moved to the N. W. corner of Seventh and Walnut streets, a three-story brick house, also owned by William Sansom, for which \$300.00 rent was paid. In this house the family lived for a number of years. About 1831 or 1832 they moved to 320 Chestnut street, which was West of Thirteenth street. In 1836 they were at the N. E. Corner of Juniper and Chestnut streets, for which house they paid the owner, Dr. J. Rhea Barton, \$548.00 a year. An apothecary shop was on the first floor. The stay here was, however, a short one, and their next place of abode was the N. E. corner of Thirteenth and Walnut streets.

In all these removals Mr. Rodrigue was careful to have his furniture and household goods insured, and in the Thirteenth and Walnut streets house there was also an insurance effected on a new piano, which had cost \$500.00. In 1839 the family moved to the East side of Schuylkill Seventh—the present Sixteenth street—near Market street. In 1840 they were living at No. 56 South Twelfth street at a rental of \$600.00 per annum. This was their last residence in Philadelphia.

When Rodrigue was importing such extensive cargoes of wines, brandies, etc., he frequently rented cellars under

stores or warehouses in which to keep them in safety until they were sold. Thus 1808-1809 he was paying \$100.00 for a cellar in Walnut street; in 1813 he rented a cellar under Masonic Hall on Chestnut street for which he paid \$52.50, and in later years he stored his cargoes in other temporary quarters and at times rented stores, as this bill shows:

MR. RODRIGUE, DR.

To the Assignees of J. Cuthbert.

For rent of Store No. 23 from 26th July 1811 until this day  
is 10 mos. @ \$13 per month—\$130.

May 26, 1812 ..... June 6, 1812.

Received payment for the above

For the Assignees of J. CUTHBERT.

A. FRANKFORD.

(This store was most likely on or near Front Street).

#### EARLY NINETEENTH CENTURY STYLES OF DRESS.

Gay apparel was apparently the mode in the early years of the last century, and the Rodrigues most likely dressed in the prevailing fashion of their time. The items concerning the attire bought for the family, make these old records most interesting. Thus in 1807 a "Jockey hat and Feather" was bought presumably for the young wife. For her also were "Ribbands and the making of a lace bonnet lined with pink" at a cost of \$5. Most likely also for Mrs. Rodrigue the "Violet kid shoes" were bought at the not exorbitant price of \$2.12 $\frac{1}{2}$ . A few years later a "pink Levantine Bonnet" was purchased, as well as some other bonnets.

Taste in shoes was not confined to sober black, for "Green Morocco Shoes" and "Red Shoes for a child" costing respectively, 75 cents and 62 $\frac{1}{2}$  cents, were among the purchases. In 1816 Mrs. Rodrigue was buying

“Pink kid shoes” for her daughter, and “red morocco shoes” for Jefferson’s daughter, two pairs of shoes for her son and fine leather shoes for herself.

The old word “Mantua” as applied to silk ribbon, as distinguished from satin, is now never heard, but on one occasion “three yards of blue mantua ribbon at 6½ cents a yard” were bought, by the Rodrigue family, and also a Merino shawl and “shoes for a black girl.”

In 1817 a velvet bonnet cost \$10, but white kid gloves were but 50 cents. After 1818, gray bonnets and wraps were probably purchased for the daughters. In 1822, when Aline was about nineteen, a “pink hat” costing \$6, and a black satin cloak at \$25 were among the articles bought.

Succeeding years brought such notes as “Chapeau for Aline,” “Robe for Evelina” as well as a “Camlet cloak lined with green,” a “Rob Roy shawl,” a “Scarlet Merino Long Shawl,” for which \$23 were given in 1839 to Besson, the merchant, who was then at 52 S. Second Street. A remainder of old-time fashions in materials is this item “for making a mousseline delaine dress for Miss Rodrigue \$2.” The fine woolen fabric popular for dresses called mousseline or muslin delaine is now practically unknown as a dress material, and yet at one time it was in almost universal use.

The dress of the men was quite as gay in its way as that of the women. Thus in 1805 Mr. Rodrigue bought a coat of “Extra blue cloth with gilt buttons, silk sleeve linings and interlined with flannel,” for which he paid \$25.25. Another year he had a “mixed surtout coat \$24, and on another occasion he paid a bill of fifty dollars for a “Black cloth coat with silk buttons,” and other articles of attire.

When the youngest son, Aristide, grew to manhood, he seems also to have had a pretty taste in dress, for

among his purchases were "Blue cloth pants," "fancy silk vest," "Black velvet stock," "Plaid pants," and "Garnet velvet coat" making a bill amounting to some thirty-five dollars. Other purchases were "Black silk vest," "Olive Surtout at \$27" and a late entry in Mr. Rodriguez's writing in one of the expense books in 1836 is "Chapeau for le petit Andre, \$2.25." The little Andre was a son of Dr. Aristide who had married the year before.

#### HOUSEHOLD EXPENSES.

The household supplies were all carefully noted down and we can learn from them the prices of various commodities in constant use. Prunes were a greater delicacy than they are now, costing  $31\frac{1}{4}$  cents per pound. Rush-lights costs 25 cents, candles 23 cents, loaf sugar brought 30 cents per pound in 1816, and milk was  $6\frac{1}{4}$  cents per quart. Later years reduced prices somewhat, molasses by the gallon was 62 cents, chocolate 22 cents per pound, Superfine flour \$8 a barrel, though Extra flour was rated at \$8. 50. Cheese was  $12\frac{1}{2}$  cents, rice 5 cents, Lehigh coal was \$6.50. Lamp-wick, candle-moulds, and sperm-oil purchases tell their own story as to the method of lighting in the early years of the nineteenth century. Wood, especially oak, was a constant purchase, and cost \$5 per cord, though "cordage, hauling and sawing," were extra. A roast of beef weighing six pounds could be purchased for \$1.25, while bread was but 5 cents a loaf, but eggs varied in price, 20 cents per dozen seeming to have been the highest amount paid. The old-time "Venetian Blinds" once seen in almost every house, except those of the very poor, could be purchased in Rodriguez's time for \$10, though later a handsome pair could not be obtained for less than \$20.

When coal came into general use it was rather expen-

sive, for in 1837 Egg Coal cost \$9.50, though that was an advance on the previous year. The price of coal, judging from the receipted bills among these papers, seemed to fluctuate. Almost every entry for cigars, however, lists them as costing \$5 per box.

#### EARLY PHILADELPHIA TRADESMEN.

The names of many well-known tradesmen of an early day, with whom the family had commercial dealings, are found among these records. Thus for dry goods of various kinds they patronized L. G. Levy, the popular merchant on Chestnut Street between Fourth and Fifth Streets, above the Bank of the United States, the firm of A. and J. Perkins at Ninth and Market, and the Agnew firm.

The firm of C. and I. H. Bulkley sold them hats, while Israel Sleeper at 336 Market Street sold them umbrellas. De Saque and G. W. Brown at the S. E. corner of Ninth and Locust Streets furnished them with groceries. John Buddy, 24 Walnut Street with bread, Samuel P. Griffits, S. W. corner of Chestnut and Eighth Streets, with drugs. McAllister, then at 48 Chestnut, with spectacles and "spy glasses," John Gartland, 341 Market, W. of Ninth Street, with china and glassware, and William Alexander, 183 Walnut and J. G. Awner, 343 Market, above Ninth Street, with books. Elisha Townsend, Broad, S. of Walnut Street was evidently very moderate in charge, for one of his bills reads :

For extracting teeth for Father	\$1.00
For extracting teeth for Sister	.50
For extracting teeth for Doctor	1.00

Dr. William E. Horner was the Rodrigues' family doctor.

Evelina, the youngest daughter, was taking drawing lessons in 1828, for there are a number of received bills reading, "For instructing Miss E. Rodrigue, \$10, and Drawing materials \$6, signed, Thomas Hughes."

The following, copied from a page in one of the account books which Mr. Rodrigue kept with such scrupulous fidelity to details, will serve as a sample of his exact methodical entries :

Aug, 15.	Aline for her journey to Cape May	\$20.00
	4 doz. Eggs	.75
	Egg (plant) and Watermelon	.45
	Some wood in the cellar	3.25
	Evelina for her expenses	1.00
	Rosanna for her expenses	16.00
	Evelina for a pair of shoes	1.50
	A box of cigars	5.00
	Hat for myself	3.50
	Butter and Poultry	2.40
	Evelina for a pair of gloves for her sore hand	1.00

On January 3, 1828, Mr. Rodrigue paid John B. Taws \$5 for "fixing an organ." He paid \$8 per annum for tuning a piano, with \$1 additional for having it tuned "in the country."

There are also among the many interesting papers in this collection the special account or expense books of the sons, William and Aristide, commenced in April 1828, and running through a number of years.

#### THE RODRIGUE SCHOOL.

Probably about 1827 or thereabouts the daughters, Evelina and Aline, opened a private boarding and day school which was continued until they left Philadelphia. Judging from the records that have been preserved, it was quite successful, and had a good class of pupils.

English, French, Latin, Music, Geography, and the "Use of the Globes," Penmanship, Dancing, Natural Philosophy, Chemistry, Elocution, Composition and Reading were taught. The teacher of penmanship was Benjamin Eakins, father of the celebrated painter, Thomas Eakins, who died last year (1916). William Fife also gave lessons in penmanship, and was paid at the rate of thirty dollars per quarter. P. H. Hazard, who lived at 96 S. Fifth Street, was the teacher of dancing, and seems to have received about nine or ten dollars for each pupil, of which there were, at times, fourteen. Oliver Shaw taught elocution and reading, Samuel McCulloh, Natural Philosophy and the use of the Globes. Other teachers were Frederick Scofield, Julia Titus, Emile Petit, J. S. Parker, G. Coffield, and Ann Chasteney, probably the lady who afterwards was principal of a public primary school situated on Lombard Street, W. of Nineteenth Street, popularly known as "Chasteney's School."

Among the pupils will be found the names of many belonging to prominent Philadelphia families, such as Allen, Alvord, Becane, Beck, Blight, Bryan, Birkad, Bowen, Bishop, Brooke, Beattie, Burton, Broome, Crean, Conrad, Cutter, Coulhan, Campbell, Cofferman, Dallas, Drinker, Duval, Elmes, Ewing, Farmer, Foulke, Fearing, Garesche, Garwood, Harper, Halbach, Howell, Horner, Hughes, Hodges, Harding, Hudson, Ingersoll, Jones, Jackson, King, Kelly, Kinsing, Kirkeland, Keene, Leiper, Lewis, Lipser, McKean, McKee, McCreedy, McCreary, Nicholas, Newell, Otto, Philips, Pringle, Parker, Peale, Piteau, Peace, Rojan, Say, Sperry, Smith, Sanderson, Sergeant, Sweet, Tiers, Twells, Thomas, Torredine, Wilcox, Waln, Wharton.

Of course, all these pupils were not attending the school at the same period, but all were receiving instruction at some time during the dozen years or so in which the Misses Rodriguez were teaching. French and Music were taught

by Aline and Evelina themselves, for Aline, in particular, was evidently a fine musician.

The account books of the school give an idea as to the curriculum of a good private school of the period. The text books were Emerson's *Second Class Reader*, *Conversational Phrases*, Mitchell's *Geography*, Comly's *Spelling Book*. The *Henriade*, *Young Ladies' Book of Prose*, Opie on *Lying*, Crabbe's *Synonyms* and, for light reading, *Exiles of Siberia*, *Life of Washington*, *Young Ladies' Gift*, *Vicar of Wakefield*, *Love Token*, Campbell's *Poems*, *Rhymes for the Nursery*, *Numa Pompilius*, *Telemache* and Thompson's *Seasons*.

The popular music of the day included selections from the Operas of *The Magic Flute*, *Marriage of Figaro*, *La Dame Blanche*, *The Caliph of Bagdad*, the overture of which was at the zenith of its popularity, *Tancredi*, *Masaniello*, *Don Giovanni* and *The Barber of Seville*. As will be seen Mozart and Rossini contributed a large share to the musical life of the school. Other instrumental selections were *The Swiss Boy*, *Coming Through the Rye*, *Home, Sweet Home*, all with "Variations," Pleyel's *Sonata*, Dussek's *Sonata*, *Mantua Waltz*, *Bird Waltz*, Steibelt's *Sonata* and Hummel's *Variations*, *Turkish March*, *Bonaparte's March*, *Russian March*, *Philadelphia Waltz*, *Bird Waltz*, *Maid of Lodi*, *Paddy Carey* and an *Irish Air*.

Vocalization was not slighted, and the favorite melodies of the period all found a place in the school's repertoire. Among them were the Scotch Airs, "We're a Noddin," "Hurrah for the Bonnets of Blue," "Kelvin Grove," "Roy's Wife," "Bonny Boat," and "Kinlock of Kinlock" which latter is now better known as "The Campbells are Comin'."

Other songs taught were "Origin of the Harp," "Mein Lieber Augustine," "Oh! no we never mention Her," "Away with Melancholy," "My Arab Steed," "Light

*Guitar*,” “*Carrier Pigeon*,” “*Hunter’s Chorus*,” “*Bounding Billow*,” “*Blue Eyed Mary*,” “*Come Rest in This Bosom*,” and “*O Dolce Concerto*.”

Miss Rodrigue subscribed for the *Youth’s Literary Messenger*, probably for the benefit of the pupils. Probably a number of those who attended the school did so for the advantages received by the instruction in French and Music. Miss Blight took private lessons in French of one hour every day, for which she paid \$25 a quarter. For music lessons \$12 a quarter was the charge.

The music was purchased in the main from Benjamin Carr, the “Father of Philadelphia Music,” who had carried on the business of music dealer and publisher, his store on High Street being the first and most extensive in the city. Another firm with which Miss Rodrigue dealt was that of Fiot, Meignen and Company at 217 Chestnut Street, which was the third door above Ninth Street. Leopold Meignen, a member of the firm, like Carr, was an accomplished musician and held a prominent place in the musical life of Philadelphia.

A decidedly interesting feature of the school accounts is the various lists of drugs and medicines purchased for the benefit of the pupils, to keep them in health, or cure them if ill. Castor Oil, Epsom Salts, Spirits of Nitre, Morphia Powders, Cream of Tartar, Syrup of Squills, Laudanum, Anti-Billioux Pills, Blisters, Quinine Mixture, Chamomile Flowers, Mustard, Camphor, Paregoric, Snake Root, Sweet Oil, Hartshorne, Seidlitz Powders, Peppermint, and the more pleasing Honey and Cologne. Wafers were also purchased at a drug store, and were used instead of sealing wax for letters; indeed, many of the letters in this collection were fastened together with these same red wafers.

Sticks of black sealing wax were also bought at an apothecary shop and one purchase made by the Misses Rodrigue was for a “glass stopper for a smelling bottle.” A “Smelling bottle” was known later as a vinaigrette.

The following delightfully unique received bills from one of the teachers in the school are good specimens of the formal phraseology of the period and offer a great contrast to the concise, almost staccato, business methods of the present day.

J. S. Parker begs to present to Miss Rodrigue compliments and this, his acknowledgement for the receipt of fifty dollars and also for an interesting interview with Mr. Rodrigue Senior. Miss Rodrigue will please accept his thanks and the assurance of his best wishes and respects.

J. S. Parker presents his compliments to Miss Rodrigue and begs leave to acknowledge the Receipt of fifty dollars of One Quarter's Attendance, which on account of his occasional indisposition ends not until the thirty-first of March 1833. Miss Rodrigue will have the goodness to accept the assurance of his continued esteem and regard.

And the following inserted in the "Gazette" in 1833 shows how the school was advertised.

The Misses Rodrigue beg leave to announce that they will resume the duties of their chool on the Second of September at No. 320 Chestnut Street above Thirteenth. Having engaged the services of a gentleman highly qualified to take charge of the English and Classical Department, they will have it in their power to complete the education of such young ladies as may be entrusted to their care, as well in English, Latin, and Greek, as in French, Music, etc, etc.

The scrupulous care with which the pupils were treated is shown by this letter to Mr. Samuel Jackson.

PHILADELPHIA, February 23, 1835.

Dear Sir:

Mrs. Pugh called on me yesterday to ascertain for you whether there was an Episcopalian Church near, and whether I could tell her where Bishop Onderdonk lived, knowing that you were Episcopilians, of course, you would wish your

daughter to attend her own church. I had already thought of it, and if I did not mention anything about it in my last letter, it was only because I had scarcely time to do so.

Since Caroline has been here, Evelina has remained out of school, leaving, of course, double duty on me. When out of school, as I seldom go out, the young folks depend upon me to fix their dresses, dress them, etc.

There are two of your churches near us, and, having at least a dozen Episcopalian friends living in our immediate neighborhood who would be at any time ready to serve me, I felt no concern about Mary's church, as I knew I would always have some one to take her. I can take her to see Bishop Onderdonk. We visited when he lived near us, and their moving away was the only cause of our ceasing to visit, but I, of course, can take Mary.

Mr. Ducachet, the minister of St. Stephen's Church, lives but a few doors from us. Mary could also attend the Catechism class at his church on Sunday.

Rest perfectly satisfied, my dear Sir, that nothing shall be done to influence Mary's mind. If our affection for Mary, as well as the general tenor of our conduct, should send Mary home without those prejudices against us, which make us not only disliked but a mark for the raillery of so many, I am sure with a mind such as yours and such feelings as you have always shown, you will not be displeased.

Mary shall *never* be taken to our Church except by *your* request. To influence the mind of a child confided to our care is in my estimation a breach of trust which I consider very reprehensible, and for the very reason that I despise the custom of those sectarian schools, which seem to think more of contracting the minds of children by instilling prejudices, which in mature age, when warned by passions, cause so much scandal to religion.

I have made it a rule never to allow a word on the subject mentioned in the school, leaving it to each parent to teach his own children. Of one in Mary's case I take every method in my power of procuring necessary instruction. You will, my dear sir, now that you know my ideas on the subject, never, I

hope, hesitate to ask me any questions which you may wish answered. It will be much more agreeable to me than through the medium of the Kays family. I am fully aware of their prejudices against the Catholics and perhaps some misunderstanding might arise which would be very unpleasant.

I know how apt persons are to represent things through the medium of their own prejudices without intending evil. I will frankly and candidly answer any questions you may think proper to ask, and when Mary will be here, she is quite old enough to tell you herself in what way we act in that respect toward her without the interference of the Kays.

Our respects to Mrs. Jackson.

Believe me, dear Sir,

Yours respectfully,

ALINE RODRIGUE.

# THE LIFE OF BISHOP CONWELL

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BY MARTIN I. J. GRIFFIN

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## CHAPTER XXV

1827

STATE OF THE CONTROVERSY.—THE BAXTER ENDORSEMENT OF HAROLD'S SUSPENSION.—REMONSTRANCE BY BISHOPITES.—HAROLD'S REMOVAL AS VICAR GENERAL.—HUGHES' ACCOUNT OF THE BAXTER AFFAIR.—MEETING OF PROTESTING MEMBERS OF CONGREGATION.—HAROLD SUSPENDED.—APPEALS TO ARCHBISHOP.—ANOTHER MEETING OF THE CONGREGATION.—A LULL IN THE STORM.

The voices of those who cried Peace! Peace! were heard freely enough at this time, but in fact there was as yet no peace. At the beginning of the year 1827, the unfortunate Diocese of Philadelphia was on the threshold of troubles even more complicated, if not worse, than those of the six years that had preceded it. Again the responsibility must be divided. One would think that the experience of late years would have taught all parties moderation and forbearance. Yet we see but little of those virtues exhibited in that year, though sheer weariness of strife alone seems to have prevented its strifes from developing into fresh schism. The troubles of 1827 resemble very closely those of 1820 in a number of respects. But the *dramatis personae* were completely changed. Harold, the Bishop's champion against Hogan, succeeded to Hogan's attitude of hostility, and though the former schismatics were still found opposing the Bishop, they were now associated with many of those

who were formerly his staunchest supporters. Doubtless the passions that had been aroused, and the false principles of church government which had been so vigorously upheld during the previous contention, may have had much to do with the new phase of the struggle, but it is to be feared that the Bishop's own conduct and disposition was the most efficient cause of the strife. It is a fairly debatable problem, whether the aged Prelate's mind, so long worried and tossed about by the events of his Episcopate, had not, partially at least, given away under the strain. We have seen that previous to this time he had suspected many of those who were, so far as we may judge, his very best friends, of insincerity and disloyalty in their support of himself and his opinions. But from the date of the signature of the agreement of October 1826, he seems to have suspected everybody. Possibly the fear that Rome would reprobate his action in that matter, as he was told that it surely would, agitated him so much, that he looked upon his most sincere advisers as opponents. His most ardent upholders among the laity, practically the whole of his clergy, and the whole episcopate of the country, including the Archbishop himself, were looked upon by him as ready to plot, if not actually engaged in plotting, against him in one matter or another. Like a baited animal he not merely suspected everyone, but in his torture struck out blindly against all, speaking or acting offensively against them all without apparent cause or motive. By such proceedings he seems to have alienated all his friends, so that Father Hughes seems to have been justified when he spoke of those "who hate the Bishop" as being "nearly all Philadelphia." Whatever comfort or support he received thenceforth, seems to have been given him out of fidelity to principle alone. But the one against whom he seems to have been most determined, and against whom he struck the hardest, was his Vicar-General and most eloquent defender, Father Harold. We have seen

already that he had spoken of Harold in terms that astounded Father Kenny as coming from a Bishop. The cloud of this animosity hangs over the very beginning of the year, and was soon to burst into storm.

On Feb. 12th. the Bishop wrote to Archbishop Marechal: "The schism is now at an end, as all are now admitted to the sacraments. Hence I hope that you will give no aid to the Respectables who say the contrary and go to Baltimore to disseminate false accounts, with a view to gaining your Grace to make false report to Rome, the main object being to procure the deposition of the Bishop, which a respectable priest, not of this diocese, informed me you were inclined and desirous of having done."

Father Kenny's Diary relates what now occurred as follows:

Mar. 14th. I received a letter from our Rt. Rev. Bishop that quiets, that even calms my mind as to the October 1826 "Treaty of Peace." What quiets and calms me now was admirably calculated to mislead me, had I not been providentially barr'd by sickness in October last from being one of the negotiators. I could not conscientiously have subscribed to the draft of articles sent me by Mr. Dennis McCready. I do not wonder in the least that the steady veteran friends of Catholic Bishops' rights during the whole of the Hogan schism, should now feel sore, whereas what would cure their deep past wounds and their deeper present, and worse than bleeding feelings is kept from their knowledge.

April 16th. Father Kenny came to Philadelphia "on Rt. Rev. Bishop Conwell's business." He left West Chester at 11 A. M. and "arrived before sundown," the roads being "most elegant." Just as I had put up my horse at William Cannon's I met Rev. Messrs Harold and Ryan in Prune Street. After exchanging a few words, I proceeded to wait on the Rt. Rev. Bishop Conwell, whom when I saluted *more ecclesiastico*, he said, 'I see you did not receive my letter, for

I desired you therein not to come to Philadelphia, as you'd do no good here and might do a great deal of harm. He moreover order'd in warm and peremptory manner, not to mention Wm. V. Harold's name in his, the Bishop's hearing. My letter, continued the Bishop, contained matters which I might have done better not to have mentioned. The copy of the last October peace that was sent to you is not worth a straw, no one has seen what I agreed on, nor shall it be made known until its proper time. It was evident that my reception was the effect of my R. Baxter letter of the 7th inst. and by my refusing my signature of approbation to the resolve of the clergy of Philadelphia, passed on W. V. Harold. An unknown writer and his unauthoris'd paper deserved not my attention. I therefore wrote in answer to the Bishop himself acknowledging the receipt of such a document and giving him my reasons for declining to affix my name to such an exceptionable production. My surprise was heightened when informed that the copy I had received was only one of the mass of circulars flung around the Diocess. St. Joseph's quarters were crowded.

On the next day though "dreadfully fatigued" Father Kenny "after supper paid a visit to the Rt. Rev. Bishop, was not long with him when Lewis Ryan, Joseph Snyder and D. McCready came in. I withdrew." 18th. Father Kenny said mass in St. Joseph's for the soul of Elizth. Jn. Gartland, and then "got Bully" (his horse), visited friends and started homeward and "before sundown" got to Naaman's (now Claymont) Creek, 20 miles. "Thus at last escaped from the disgusting confusion of an everlasting quarrelling self-named Catholic congregation in Philadelphia. I enjoy this evening a quiet and peace that had fled from my thoughts by day, and from my eyes at night since the evening of the 16th inst.

The business which brought Messrs. Ryan, McCready and Snyder to interrupt Father Kenny's interview with the Bishop is explained at length by Mr. Snyder in the statement, the original of which is now in the possession of Mr. Samuel Castner.

A statement of facts which took place between Bishop Conwell and Lewis Ryan, Dennis McCready and Joseph Snyder on the 17th of April 1827.

I hereby declare that on the 17th of April 1827, Lewis Ryan, Dennis McCready and the subscriber met and after some consultation it was agreed to wait on Bishop Conwell for the purpose of relating to him a circumstance which has just come to our knowledge, of which it was said he was the cause. It was, that on the first instant (being Sunday) the following Roman Catholic Priests met at St. Augustine's Church namely: the Rev. Michael Hurley, Vicar General, Rev. R. Baxter, lately from Europe, Rev. Thomas Hayden, Rev. Keenan, Rev. Donough, Rev. O'Reilly, Rev. Mean, Rev. Hughes. There were several other lay gentlemen present. As soon as these Rev. gentlemen met at the Rev. Mr. Hurley's, the Rev. Mr. Baxter called for Brandy and Water, and after some conversation the Rev. Mr. Hurley said: let us retire into the church and go to business. However it seems they withdrew to another room in the house, in which there were no persons but the Priests, when they deliberated upon a paper, which was produced by one of the Rev. Gentlemen who had brought the same from Willing's Alley. The purport of this paper was to reproach the Rev. W. V. Harold of several acts of impropriety towards Bishop Conwell, as within their own knowledge to justify the Bishop to withdraw Mr. Harold's faculties, which was done on the third day of April, 1827, immediately after the election of Trustees for St. Mary's Church. The aforesaid paper was unanimously signed by all these Rev. Gentlemen. Of this act the Rev. Mr. Harold very justly complained, as the most, if not all, these gentlemen were totally unacquainted with Mr. Harold, consequently could have no knowledge of any improper conduct of Mr. Harold towards the Bishop, and in consequence of which it was intended by Mr. Harold to bring a suit against the said gentlemen for defamation of character, to avoid which induced the above named persons to call on the Bishop, and prevail if possible to prevent a suit against these gentlemen. On suggesting to the Bishop the

impropriety of such conduct in these gentlemen and that we hoped the Bishop would interfere and request them to retract, by which they might save themselves a vexatious law-suit. The Bishop at this request appeared agitated, but after some time declared that this act was done without his knowledge, and that upon his learning the fact was very much displeased with them. When he was told that a circular to the same effect had been sent to several priests in the diocese to approve of the same by their signatures, he signified his disapprobation by saying he was angry at them for doing so, and that he knew nothing of it until after it had taken place, he also replied, as these men had undertaken to do this thing of their own accord, the best way would be to bring them before the Court and punish them. He also mentioned something about putting them to jail, if they deserved it. After repeated entreaties to prevail on him to have an interview with these gentlemen, on the subject, and if possible to put a stop to any proceeding at Law relative to this subject, by retracing their steps, which no doubt they would, if he requested them to do so, as it was done by them without his authority, finally the Bishop appeared disposed to see these gentlemen. So our mission ended in smoke, as we were convinced, that what the Bishop stated with respect to his having no knowledge of this transaction was untrue, and therefore called no more on the Bishop. The interference of those named in this paper was altogether unknown to the Rev. Mr. Harold, or to any person but themselves.

JOSEPH SNYDER.

On December 1st 1826, Bishop Conwell had written to Harold:

"In consequence of your insulting language and behavior to me on many occasions, I cannot longer recognize you as my Vicar-General, and therefore you are not to consider yourself as such for the time to come."

To this Father Harold made reply:

"I demand at your hands some specific charge; that which you are pleased to allege is too vague and general to be susceptible of examination at the tribunal at which, I fear, I shall have to appeal. I am unconscious of any word or act of mine, even of intention, to insult you."

No response coming, Harold wrote to the Archbishop, who on December 11th, answered:

"No complaint whatever against you has been laid before me as Metropolitan, and I fondly hope it never will be the case. But if any accusation were ever lodged against you, I would not only act with the most perfect impartiality, but with the delicacy which your reputation and talents abundantly deserve."

The Election for Trustees was to be held in April, and it was more than hinted that the Bishop, who had not favored the appointment of Harold to St. Mary's at the time of the October agreement, was determined to get rid of him before he could be installed as a Trustee for the ensuing year.

The meeting referred to by J. Snyder, was held on the 1<sup>st</sup> of April 1827. What was the scope of the document which seems to have been in charge of Father Baxter does not certainly appear. It may have been an attestation of the "insulting language and acts" of Harold, as Snyder supposes; or the expression of an opinion, that the acts &c. being granted, the Bishop was justified in suspending him. This latter sense seems to be indicated by Father Hughes' conduct on the occasion. The Bishop denied as we have seen any participation in the proceedings of this meeting, but no one seems to have any doubt, that if he did not originate, he at least approved and sought to obtain signatures for the resolution they passed. Those present at the meeting seem to have signed it without hesitation, with the exception of Father Hughes. His letter to Father Bruté

states his connection with, and his opinion of, the affair. A copy of the latter has been obtained through the kindness of Rev. Edm. J. M. Schmitt of Santa Rosa Infirmary, San Antonio, Texas.

The Rev. S. Bruté, Professor of Theology, Mount St. Mary's Seminary, near Emmitsburg, Maryland:

Philadelphia, May 7th, 1827.

Rev. Dear Friend.—I have received your kind favor of the 23d of April this morning, and feel the distrust you manifest in it with regard to the secrecy I was to observe on the subject of your former letters. I was determined to follow the advice contained in the last paragraph of your preceding letter, viz.: to write you no more on this subject."

If we could distinguish truth from falsehood by the sight or hearing I would have no reason to change my determination. The confidence which, as you say, was reciprocal, has never been, and never shall be violated on my part. No man in Philadelphia has ever heard from me one sentiment of yours or of Mr. Egan's on the subject alluded to. I believe no young man has ever found in the beginning of his ministry such a trying, such a critical or such a difficult situation as that in which it has pleased God to place myself. But I confess that anything like reproach from you who were once *homo unanimis, dux meus et notus meus*, is more trying than all I had to bear. Rev. Mr. Kenny has not been suspended, nor did I ever hear that the Bishop ever had any such intention. But it was told, and even believed in this city, that both he and Mr. Roloff and Mr. Dwenn were suspended for not signing that paper of which you make mention. It is said that Mr. Harold is suspended, and so he is as far as the revocation of his faculties may be called a suspension. And as to that paper in signing which I had the misfortune to be concerned, I shall give you its history as far as it relates to myself. In the first place the Bishop was *determined* to do what has been done, no matter who would approve or oppose it. But some who think themselves his friends wished to make tools of us to screen him from odium, and make us enlisted in his

measures. For this purpose a paper was drawn up charging Mr. Harold with arrogance and domineering, etc., etc. I refused to sign it on any conditions whatever, on the principle that I had *nothing* to do with the matter. It was then proposed whether the Bishop had a right to ask the opinions of his clergy. I could not deny it. On Sunday I received a message in the name of the Bishop requesting or rather commanding me to attend a meeting of him and his clergy at St. Augustine's in the afternoon. I did attend, when a milder form was presented in these words: "Resolved, That in consequence of the very reprehensible conduct of Rev. Mr. Harold *to his Bishop* for some time past we do not conceive that the Bishop would act improperly or uncanonically, were he to refuse to continue Mr. Harold's faculties. Such is our opinion." Signed.

But even this I refused to sign for the same reason, until I was assured solemnly that this paper was never to leave the Bishop's desk, unless it would be necessary to show his Superiors. When behold the next thing I heard was that we had clubbed together in a conspiracy against Mr. Harold. And next to that the Sheriff. It seems that the paper with several remarks on the merits of the case had been sent to the clergymen at a distance, some signed it, others did not. But Mr. Dwenn gave it into the hands of Mr. Harold and hence the law suit. It is said (and I fear with truth) that the Bishop has denied having called the meeting. He called it and was present when the paper was signed. You look at it in the proper light when you say that "all is before God." Public opinion is against us here. But public opinion is credulous, it concludes according to its premises and when it is ill informed its conclusions are rash and often times wrong. It has had to acknowledge this a thousand times, but in every new case its decisions are as dogmatical as before. It is an idiot because it has no memory and of course cannot learn by experience.

As to the articles I never considered them unexceptionable and all I meant to say in their favour was that they were not so bad as they had been represented. As to the expression

"more than ready to mend them" I think the fact of the Trustees having submitted them to the *revision* of the court of Rome will be its justification. I will copy this supplement. (Here follows the "declaration," given on p. 165 of the preceeding chapter.)

Here the names follow, Mr. Meade being marked absent. I do not know whether you will look on this as any relief to the objectionable parts of the articles, but it seemed so to me, and hence without having weighed my words I observed that the Trustees were "more than ready to mend them."

On the whole I may tell you that my heart is almost breaking at the prostration of religion in this city in consequence of the ignorance of the people generally, and on account of that Mr. Cummiskey and Mr. Harold are removed from the discharge of the ministry, while Mr. Hayden has gone I fear, not to return. The substitutes are poor—Mr. Donahue and Mr. Riley, and Mr. Baxter and myself; and to crown all, the congregation of St. Joseph's which was doing well, is much excited at my removal. I have been sent to St. Mary's on last Sunday for the first time, after having held out against it until the only alternative I had was to obey or else leave the diocese, which I would gladly do if I thought such a step at this moment would not prove injurious to religion here. I am convinced that with the blessing of God I would have been able to do something towards restoring it had it not been for the unlucky prejudice raised by the cry of persecution and conspiracy against a clergyman in whose favor were enlisted all the benevolent sympathies of such as love eloquence and hate the Bishop, that is to say, of nearly all Philadelphia.

That paper to which I put my hand against both my head and heart, originated in darkness; and, I am sorry to say, ended in treachery. It had, and could have, no useful object, as I observed at the time. *Cui bono?* But I was answered for the Bishop's own satisfaction, and for nothing else; and I fear it was something else—it was to divert public odium—to make it fall even on those who under actual circumstances were opposed to the measure that excited it. And it has succeeded. But this would be little if the efficacy of our min-

istry were not injured by it. It is hard to do any good by preaching, especially when you have to contend with the passions of the audience. Still, for my own part, I am determined, with the grace of God, to do all I can. I have followed the plan of familiar instructions on the catechism every Sunday evening, and I think it has a good effect. They say that so many communicants were never seen at Easter as there has been this year, and many are still preparing. There are even conversions amidst all the scandals of the time, and I have nine Protestant ladies under instruction. They come to my room on Wednesday evening to say the catechism. I have announced on last Sunday that I will commence the explanation of the Christian doctrine in the church every Thursday evening. It will be for youth, but the church will be full and the people will hear their own duties explained over the heads of the children. I don't know what will be my textbook, but I think it will be "Hay's Catechism," abridged. It may do some good, but the discouragements are great on one side and very little to support anything of this kind on the other. Still, I shall do what I can, and perhaps God will have mercy on the children, if not on the parents. As to that lawsuit, I have nothing to apprehend, unless it be criminal for a priest to answer a question put by his Bishop in a matter purely ecclesiastical. I have given you the very words on which the suit is founded, and I think it betrays as great a want of judgment as of anything else in Mr. Harold to bring us before a civil court about it. It may be, dear Mr. Bruté, that you will condemn many things in this letter; but I have dissembled nothing. I have no spite against any one, but I have been sorely injured in this business. If I could bear in the spirit of resignation and penance it might be well for me; and as it is, it may be for my good, as it has shown me what I knew before, that the man who labors for anything less than his God is mistaken. Even popularity, which is a greater temptation than money, is not worth having; unless by a conscientious discharge of our duties to God. But here, if the people only smile on you and ask you to tea, etc., they seem to think they have bought you out for life—that you

are bound even in gratitude to be the slave of their thoughts. I believe that in this notion, in the powers of friendship that was received with too much familiarity by the clergy in times past, that originated that spirit of interference on the part of the people which has divided them into friends and enemies, according to their prejudices and their partialities. You will hardly have patience to read all this. Please give my love to Mr. Egan, and tell him I have a pupil for the seminary when he comes in July. I would be glad he would write to me. He may read this, and except that part which seems to censure others, I do not care who may see it. But I beg you not to be uneasy about anything you write in confidence. We are all well. Give my love to all—Mr. Lynch, McGerry, (?) Hickey, and all the young men and sisters. I have great need of your holy prayers, and I trust you will not forget me till these trials pass away. Excuse what is unintentionally wrong and confused in this letter, and believe me still your affectionate brother in Christ.

JOHN HUGHES.

Father Harold brought suit against Father Hughes as one of the conspirators. The suit however was never brought to trial. Hassard's *Life of Hughes* states that Father Hughes at first refused to sign, but upon promise that publicity should not be given to the document, he did so.

On March 24th, Patrick Connell, always an opponent of the Bishop, resigned from the Board of Trustees.

During March a circular was issued "To the congregation of St. Mary's." It proposed James Eneu, Joseph Snyder, Lewis Ryan, and John T. Sullivan all Bishopites, as candidates for the new Board in conjunction with John Ashley, R. W. Meade, Edw. Barry, and Archibald Randall, of the old board and opponents of the Bishop. On March 27th, Meade declined re-election because by the agreement between the Bishop and the Board "Peace had been restored and pastors permanently established in the Church, and who agreeably to the strict rules of—so steadily con-

tended for by us can now only be removed by ecclesiastical censures."

At an election held at St. Mary's Church, April 2nd 1827, the following gentlemen were declared to be elected:—John Ashley, John Leamy, Bernard Gallagher, Archibald Randle, Joseph Snyder, Edward Barry, John Keefe. Bishop Conwell attended and gave his vote for the above gentlemen. Immediately after this and before the close of the election (2 o'clock) he, the Bishop, withdrew all the Rev. Wm. V. Harold's faculties as a priest, in consequence of which the following gentlemen, pewholders of St. Mary's Church met at the house of Mathew Carey the same evening, viz: Bernard McCready, Patrick Hayes, Charles Johnson, Joseph Blaine, Lewis Ryan, Cornelius Tiers, Daniel Desmond, Doc. Nancrede, Dennis McCready, John J. Borie, Joseph Snyder. This meeting being organized, Mr. M. Carey was appointed chairman, and Mr. D. Desmond Secretary. The proceedings of Doctor Conwell against the Rev. Mr. Harold being stated to the meeting, it was unanimously agreed to without comment that a committee of three be appointed to wait on the Bishop in order to ascertain if possible the cause of renewing again the unhappy disunion and in all probability schism, which has existed for six or seven years in said church, the members of which had every reason to believe that such another unhappy scene never would be witnessed again, but it is a lamentable reflection that before those former wounds are cicatrized, that they should be renewed with a threefold vigor on the part of the Bishop. Messrs. Lewis Ryan, Dennis McCready and Joseph Snyder were appointed.

The endeavors of this committee, all the members of which had been consistent and staunch supporters of the Bishop in the past, were ineffectual in obtaining any satisfaction from him as to the cause of Harold's suspension. Another division, and possible schism was certainly pre-

paring. As for Harold his position was reversed. He had always contended that what Hogan and his followers called "arbitrary exercise of authority" on the part of the Bishop was perfectly canonical and just. He was now the victim of a similar use of Episcopal authority; it being remarkable that the cause and only cause alleged for his suspension was identically the same as that assigned for Hogan's, disrespect to the Bishop. But his consistency was not quite proof against such a trial. The results remain to be narrated.

He was suspended on the 2nd of April. On the 4th, he wrote to the Archbishop sending a copy of the notice received "suspending me *a sacris peragendis*, and deposing me from the office of pastor of St. Mary's, without any cause or pretence assigned. I hereby appeal against this proceeding as informal and defamatory." He also notified Bishop Conwell that he had appealed against the suspension "as informal and uncanonical for want of a reason assigned, and as injurious to my public reputation."

On the 7th, the Archbishop replied that Bishop Conwell "did not lay you under any censure, but has studiously confined himself to withdrawing from you the faculties which he gave you when you arrived in his diocese. Therefore there is no foundation for an appeal to the Metropolitan. The only tribunal which can redress a wrong such as that of which you complain is the Holy See."

To this Father Harold replied:

"I never received revocable faculties from Bishop Conwell, but came at the pressing invitation of the Bishop. When appointed to St. Mary's, I could hardly imagine that while I remained unimpeachable in my conduct, I should be dismissed from that office, and not only dismissed but further stigmatized by means of an absolute inhibition from the exercise of any sacred functions whatever and stand exposed to every kind of suspicion with which folly or malice may assail me."

He claimed also that he had been appointed pastor *de novo* on October 1826, and that this was a civil and ecclesiastical appointment very different from the former one.

On the 16th, Archbishop Marechal answered:

"This country is a mere land of missions. This has some inconveniences but on the whole it is the best to promote the good of religion in a country like this. Immovability and irrevocable powers are inconsistent with the very nature of missions. The appointment as pastor was in conformity with the discipline existing in this country, in which pastors can be removed by bishops, and who never receive but revocable powers. What were the motives which induced him to treat you with such extreme severity, I truly do not know. The power of the Archbishop is limited,—wishes do not confer upon me ampler ones,—your case does not fall under my jurisdiction and therefore I cannot admit your appeal."

On the 28th, Harold replied at length, condemning "this unmitigated despotism."

On the 19th, Matthew Carey applied to the Trustees for a list of the pewholders and his request was granted. On the 21st, the pewholders received this printed notice, probably from Carey.

#### ST. MARY'S CHURCH.

A meeting of the pewholders of St. Mary's Church who believe that the suspension without assigning the shadow of a reason of the faculties of a clergyman of highly respectable talents and irreproachable moral character, who has been duly inducted, is contrary to the plainest principles of justice, and tends to the debasement and slavery of the clergy, will be held at the United States Hotel, at 5 o'clock, on Tuesday evening the 24th inst.

Saturday, April 21, 1827, a pamphlet was issued summing up the standing of the case, and deprecating such meetings as inflammatory and calculated to lead to more trouble. It recited the agreement of October 1826, and continues:

It is necessary to observe, that some of the members of the "contracting parties" were averse to the appointment of Mr. Harold, arising it is presumed, from the acrimonious language and haughty tone assumed by him in his publications during the last dissensions—but individual feelings yielded to a sense of public good. It was believed that public harmony could not be restored unless Mr. Harold were appointed one of the Pastors, and the Trustees were anxious to insure his superior talents. St. Mary's Church was again opened under the favorable auspices; all former animosity seemed to be buried and the congregation again united in brotherly love.

Since this period the Right Rev. Dr. Conwell has thought proper to notify Mr. Harold, that his faculties for performing any clerical functions in this diocese are withdrawn, and the congregation is called upon to take part in the controversy.

An address signed by some of the most respectable pew-holders, requesting the reinstatement of Mr. Harold, has been presented to the Bishop. To a proceeding of this nature, no possible objection can exist and it is to be presumed, it will meet with all due consideration from the Right Rev. Dr. Conwell. Should the reverse be the case, the only inference we can draw from a refusal on the part of the Bishop to comply with the request of the memorialists is, that sufficient cause has been given to sanction his proceedings, and that an interference on the part of the congregation, is in direct opposition to the nature of the contract, which stipulates that "the spiritual concerns of the Church shall be committed to the care and government of the Bishop."

Why are we to review these scenes of scandal and animosity, which a few years since disgraced the congregation? Why are we to interfere between the Bishop and his clergy? Did not the Rev. Mr. Harold himself declare, *on oath*, in open court, that the Bishop had a right, of his own free will, to remove any priest, when and how he pleased, without consulting other? Has he not published under his signature, that it is *Heresy* on the part of lay members of the congregation to interfere in the spiritual concerns of the Church?

Prudence and the preservation of harmony requires that we remain perfectly neutral. It is not to the tribunal of the congregation that the Rev. Mr. Harold must appeal—he has done so—it is said, to the Archbishop; should he obtain no satisfaction from that quarter, the court of Rome is open to him—spiritual disputes can alone be decided by a spiritual tribunal.

There may be, and I am afraid there are, amongst us, a few vindictive spirits who secretly rejoice at the situation in which Mr. Harold is at present placed—but I am confident that the greater portion of the congregation would willingly see him reascend the pulpit and edify us by his eloquence. But can we obtain this point by public meetings and by a dictation to the Bishop?

A notice convening a meeting of the pew-holders of St. Mary's Church was distributed in each pew on Sunday last; the motives which led to this step, may be pure; the temper in which it was written, is however, highly censurable: Let us avoid all public meetings—it is there where the passions are excited, discontents arise, dissension and ill will produced, and they may probably lead to the same fatal consequences, which ought to be too fresh in our memories to give the least sanction to a repetition. The Bishop has not violated any, of these terms of the contract; we have his assurance that no Pastor shall be intruded on the congregation, objected to by the Trustees. So long as this declaration shall be adhered to, the Trustees have no cause for complaint; it will be time for them to interfere when the most trifling clause in the contract is violated; it is apparent that they have thus far defended the rights of the congregation, and I trust they will continue so to do. Let us leave the disputes of the clergy to themselves—our interference can only tend to widen the breach; and let us endeavor to preserve that peace which a few appear desirous to destroy.

A WORSHIPPER AT ST. MARY'S.

Philadelphia, April 25, 1827.

Since the above was in type, the meeting took place at the U. S. Hotel agreeably to the notice. It is highly satisfac-

tory to know, that it was conducted with the greatest order and decorum; yet, still the frequent repetition of public meetings should be avoided.

The meeting was held at the United States Hotel, Chestnut Street, above Fourth, North side. "For situation, convenience, elegance of furniture and excellence of preparation to accommodate, this establishment is nowhere in this country excelled, if equalled," said the *Aurora* Nov. 26th 1826, on the occasion of its opening.

Mathew Carey was Chairman of the meeting, and John Carroll and Daniel J. Desmond, Secretaries. Bishop England records the resolutions passed. (Works, Vol. V, p. 203.)

Whereas, on the third day of this month, Rt. Rev. Dr. Conwell, Bishop of Philadelphia, served a written notice of suspension from all jurisdiction and sacred functions on the Rev. Wm. Vincent Harold, Pastor of St. Mary's Church in this city, which instrument does not recite any cause whatever for a proceeding so grave from its nature and institution, as this spiritual penalty; and so injurious to the reputation of any individual on whom it may be inflicted:

And Whereas, the Rev. William Vincent Harold has been known to this congregation for a period now approaching twenty years; and during a great part of this time in the relation of an officiating Roman Catholic clergyman in the church or district of St. Mary's and has always been esteemed not only by the congregation, but by the citizens of Philadelphia of every religious persuasion, as a clergyman of the most respectable morals, of eminent zeal in the discharge of his pastoral functions, and of talents which have reflected singular honor on our church:

And Whereas, although we are informed but too well of the fact, that in the church of America, a Roman Catholic Bishop may deprive any of his clergy of his functions, and subject them to all the injurious effects of suspension and deprivation, without regular process, and of mere arbitrary

motion; yet we are also aware, that such a practice is an abuse, being contrary to the fundamental principles of justice, and subversive of the rights of clergymen, whom it subjects to the mere caprice of an individual.

And Whereas, the necessary consequence of the repeated occurrence of this harsh measure in the Church of Philadelphia, has affected in the opinion of our fellow-Christians of other denominations, the reputation of the Roman Catholic Church, by presenting in its hierarchy, a dangerous and revolting example of arbitrary power; whilst the rising generation of our own communion, being accustomed to hear such reproaches against the Church of their fathers, already exhibit in too many instances an indifference to the Catholic faith of the most pernicious tendency:

Resolved, That it appears to us to belong to the peculiar temperament of our Bishop to deal in spiritual censures in such a way as must bring them into disrepute; and that we look on the head of the Catholic Church for redress, under the evils which this system is inflicting upon the Roman Catholics of the Church of Philadelphia, and we owe it to our children, to our future peace, and to the honor of our faith, to pledge ourselves, as we do hereby, that we will have recourse to all lawful means to obtain from Rome a speedy and permanent remedy against the abuse of which we complain, by the establishment of the canonical rights of our clergy.

RESOLVED, That the following gentlemen be a general committee; and that they are hereby authorized to select an acting committee of three out of their number, to whom the charge of opening and conducting a correspondence with the proper authorities of the Catholic Church shall be entrusted on behalf of this meeting; so that the object avowed in the above resolutions, and all things connected with the same, may be attained in a manner the most consistent with the reputation of the church and its ministers.

The Committee named consisted of Mathew Carey, R. W. Meade, Lewis Clapier, Jerome Keating, Edward Barry,

John J. Borie, Jno. Keating, Morgan Carr, John Carrell, Dennis McCready, Jos. Snyder, Corn. Tiers, Jn. Dugan, Peter Scravendyke, Joseph Blaine, Jno. Diamond, Joseph Donath, Wm. Myers, James Henderson, Lewis Ryan, Charles Johnson, Bernard McCredy, John T. Sullivan, John Maitland, Jas. Eneu, Patrick Hayes, Jos. J. Nancrede, M. D., Hugh Cavanaugh, Jas. Brady, and Timothy Desmond.

The proceedings of this meeting were certified to the Board of Trustees, which ordered that they should be printed and copies sent to all the Bishops. A resolution was offered to the effect that the Trustees

“have perceived that many old and respectable members of the congregation view with deep regret and sorrow the removal of Rev. Wm. V. Harold and believing that the peace and harmony and respectability of the congregation will be promoted by his restoration they solicit Bishop Conwell to restore him.”

This resolution was laid on the table as Father Harold “had appealed from the judgment of Dr. Conwell and the said appeal was still undetermined.”

As a new strife had arisen, John Ashley who had been prominent throughout the revolt of Hogan, was unwilling to be concerned in a new struggle. Accordingly, on April 26th he presented his resignation as a member of the Board of Trustees, which was accepted and Lewis Ryan, a Bishop-ite, was elected to fill the vacancy.

On May 1st Messrs. Carey, Meade and Borie were appointed as a Committee to wait upon Father Harold to obtain copies of all the documents in the case. On the next day he consented to furnish them but advised their confidential use.

Here for the time, the opposition to the Bishop rested.

On May 14th, Father Hughes wrote to Father Hayden:

“Mr. Harold has been in New York this week. Mr. Powers

is expected by the Bishop to preach in St. Mary's next Sunday and the Sunday following.

The opposition is becoming extremely calm and gentle and the fever of passion has in a great measure passed away. It seems that their determination is to demean themselves like good Catholics until the Court of Rome puts all to rights."

On the following Sunday, May 20, Father Hughes preached at St. Mary's on "The pride and abuse of human knowledge." He wrote Father Hayden, "I assure you that Mr. Carey's spectacles were not idle. The church was full." So that if peace was not entirely reestablished, the congregation had forgotten their enmities at least as far as to unite in divine worship.

On May 24th, at 2 o'clock in the morning, death came to the Rev. Richard Baxter at old St. Joseph's, (Diary of Mary Lloyd). "He had complained on Friday last of a sore throat and as usual with such persons it terminated in an inflammation of the brain and he is now a corpse laid out before the altar of St. Joseph's." He was an ex-Jesuit, was ordained by Archbishop Neale, May 31, 1817, and had served at Alexandria, Va., at Richmond, Va., (Sept. 20, 1819). In 1820 he published at Washington, *Catholic Tenets Explained*, and in 1822 at Georgetown, *Meditations for Every Day in the Year*. He withdrew from the Society of Jesus and came to Philadelphia to assist Bishop Conwell, of whom he became the firm ally, and interested himself as we have seen in obtaining the endorsement of Father Hughes and others for the Bishop's treatment of Father Harold.

He was succeeded by Rev. James Smith who had been at St. Augustine's. He did not remain very long for, on Feb. 18, 1828, if not earlier, he was at St. Peter's, New York City. He died on his way to Ireland in January 1832.

Though the fever of passion had in a great measure passed away, there still remained much uneasiness. "The

Trustees refused to meet in consequence of the Barry affair" wrote Father Hughes to Father Hayden on July 3, "and as there was no one responsible for myself or Rev. Mr. O'Reilly, I gave the congregation my *ultima valete* the Sunday before last." (June 24th.) The Barry affair was the refusal of the old board on April 2, and of the new on the 26, to refund to Mr. Edw. Barry the \$400 he had paid for a draft given to Father O'Meally when he went to Rome at the request of the Trustees. At the meeting on July 24, the claim was allowed by a vote of five in favor to two in the negative.

After the other pastors had withdrawn the Bishop gave the people Mass at nine o'clock on Sundays. "But I think," wrote Father Hughes to Father Hayden," that the church will soon be shut. They had a meeting of the Trustees yesterday, (July 2nd.) but the Bishop to avoid being present, or as he expresses it, to avoid being insulted, just took a trip to Baltimore in the morning. As if they would never have an opportunity to insult him provided he could escape this time. The Trustees have nearly all passed over to the opposition and it is not worth while looking after them. Mr. Harold is still passing his time in telling the people to be quiet. I recollect in Shakespeare that Iago cautions Othello against the very passion he wished to awaken,—beware of jealousy. Shakespeare knew mankind well."

The Board of Trustees met on July 10th. John Leamy presided. Resolutions were adopted declaring the withdrawal of Fathers Hayden and Harold to have been "without the approbation of the Trustees and without any reasons having been assigned for a measure which has again distracted the minds and disturbed the peace of the congregation,"—that it is in violation of the agreement of October 9, 1826. The Trustees request the Bishop to inform them of the motives, which actuated him in depriving the congregation of the services of the assisting pastors who were appointed by him under the said agreement.

## FATHER PETER HELBRON'S GREENSBURG, PA., REGISTER

(*Continued*)

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1818

Sheridan, William, of John and Catharine Sheridan, born November 30th of the preceding year, baptized January 8th. Sponsors, Patrick Lynn and Margaret Thomas.

Donnelly, William, of John and Margaret Donnelly, born August 5th, of the preceding year, baptized January 9th. Sponsor, Johanna Sheridan.

Magill, Susan, of James and Bridget Magill, born December 25th, baptized January 9th. Sponsor, Johanna Donnelly.

Donnelly, Margaret, of Henry and Johanna Donnelly, born October 20th, of the preceding year, baptized January 9th. Sponsor, Johanna Donnelly.

*Original book, page 91.*

[A vacant space is here left for one entry.]

Flanagan, Margaret, of Charles and Catharine Flanagan, born November 10th, baptized January 13th. Sponsors, George Coon and Mary Coon [Kuhn?]

—, Sarah, born about the middle of December, baptized January 17th. Sponsors, Henry and Elizabeth Brueck.

Kiens, Benjamin, of Frederick and Mary Kiens, born January 14th, baptized February 9th. Sponsors, Benjamin Markel and Margaret Zindorf.

Krete, Reuben, of Philip and Elizabeth Krete, born January 11th, baptized February 14th. Sponsors, Michael and Theresa Krete.

Maguire, Charles Bonaventure, of Michael and Margaret Maguire, born January 5th, baptized February 24th. Sponsors, John and Sarah O'Connor.

[Space for one entry.]

Coyle, Mary, of Philip and Catharine Coyle, born the latter part of April 1813, baptized March 15th. Sponsors, John and Cecilia Rogers.

*Original book, page 92.*

Ruffner, Elizabeth, of Peter and Anna Ruffner, born January 24th, baptized March 15th. Sponsors, Peter and Margaret Bridge.

McGloghlin, Sarah, of John and Susan McGloghlin, born March 13th, baptized March 20th. Sponsors, John Flower and Mary Maguire. Shaefer, Margaret, of Henry and Mary Shaefer, born February 12th, baptized April 12th. Sponsors, Moise Gillaspy and Catharine Easley.

Aron, William, of Thomas and Susan Aron, born March 10th, baptized April 12th. Sponsors, Thomas and Catharine Aron.

Mergel, Catharine, of John and Barbara Mergel, born February 26th, baptized March 25th. Sponsors, Jacob and Mary Kuhn.

Mayer, Joseph, of Joseph and Martha Mayer, born March 6th, baptized May 10th. Sponsors, Conrad and Mary Henri.

Ruffner, Daniel, of George and Susan Ruffner, born November 10th (evidently of the preceding year) baptized May 10th. Sponsors, Jacob and Mary Kuhn.

[Space for one entry.]

Griffin, Peter, of John and Susan Griffin, born April first, baptized September 16th. Sponsors, Peter and Margaret Noel.

*Original book, page 93.*

Griffin, John, of John and Susan Griffin, born August 2nd, 1816, baptized September 16th. Sponsors, John and Mary Henry.

Winn, John, of John and Unity Winn, date of birth not given, baptized September 16th. Sponsors, Patrick and Margaret McGawrin.

On May 19th there were baptized at the same time Mary .....

[Three-fourths of a page vacant.]

*Original book, page 94.*

Reinsel, Catharine, of Conrad and Susan Reinsel, born July 16th, baptized August 2nd. Sponsors, Dionysius and Catharine Hanlan.

Staub, George, of Adam and Elizabeth Staub, born September 13th, baptized October 25th. Sponsors, George and Margaret Zindorf.

Berry, Margaret, of James and Anna Berry, born October 22nd, baptized October 31st. Sponsors, John Connolly and Margaret McFee.

O'Connor, Charles Bonaventure, of Dionysius and Mary O'Connor, born September 21st, baptized November 1st. Sponsors, Henry Reinsel and Anna O'Connor.

Maguire, George, of Johanna Maguire, born December 15th, 1816, baptized November 29th. Sponsors, James and Neremia Maguire.

Maglin, John, of John and Rose Maglin, born January 15th, 1817, baptized November 29th. Sponsor, Bernard McManus.

Maglin, Edward, of John and Rose Maglin, born August 15th, baptized November 29th. Sponsor, John O'Connor.

Toner, Mary, of Matthew and Anna Toner, born December 13th, baptized December 13th. Sponsors, Michael O'Kelly and Anna Dogharty.

1819

*Original book, page 95.*

Laden, James, of John and Eleanor Laden, born December 20th, baptized January 31st. Sponsors, John and Elizabeth O'Connor.

Eckroth, Martha, of John and Catharine Eckroth, born December 14th, (evidently of the preceding year) baptized January 31st. Sponsors, Christian Bock and Sarah Miller.

O'Connor, Eleanor, of John and Sarah O'Connor, born on the 25th of this month, baptized February 28th. Sponsors, John and Mary Laden.

Miller, Sarah Anna, of Peter and Elizabeth Miller, born February 16th, baptized March 7th. Sponsors, Peter and Mary Eckroth.

McVey, William, of Edward and Anna McVey, born January 23rd, baptized April 10th. Sponsors, Peter and Bridget Rodgers.

Aron, Thomas, of Daniel and Mary Aron, born April 2nd, baptized April 22nd. Sponsors, Thomas and Catharine Aron.

Stephani, Aloysius, of Aloysius and Neoburga Stephani, born March 1st, 1818, baptized April 25th. Sponsors, David Gildner and Eva Zindorf.

Coon [Kuhn?] Catharine Anna, of Jacob and Mary Coon, born March 25th, baptized April 25th. Sponsors, Caspar Easley and Catharine Rufner.

Aron, Mary Margaret, of Joseph and Margaret Aron, born December 29th, 1818, baptized April 25th. Sponsors, Thomas and Susan Aron.

Burgoon, Bridget, of Barnabas and Mary Burgoon, born December 25, 1818, baptized April 25th. Sponsors James and Mary MaGuff.

*Original book, page 96.*

Scepter, Juliana, of Adam and Mary Scepter, born October 26th (evidently of the preceding year), baptized May 30th. Sponsors, Joseph and Margaret Noel.

Merigel, Mary Theresa, of John and Barbara Merigel, born April 12th, baptized May 30th. Sponsors, John and Mary Henry.

Flour, Elizabeth, of Valentine and Margaret Flour, born April 17th, baptized June 6th. Sponsors, Henry and Elizabeth Reinsel.

Kiens, Rose, of Frederick and Mary Kiens, born May 14th, baptized June 6th. Sponsors, Joseph and Theresa Henry.

Wade, Rose, of George and Elizabeth Wade, born April 30th, baptized June 6th. Sponsors, Henry Bock and Susan Noel.

Brogan, Rose, of Charles and Agnes Brogan, born May 16th, baptized June 6th. Sponsors, Henry and Johanna Donnelly.

Ruffner, Sarah, of Peter and Anna Ruffner, born April 18th, baptized June 13th. Sponsors, Simon and Christina Ruffner.

Ruffner, Mary Anna, of Peter and Anna Ruffner, born April 18th, baptized June 13th. Sponsors, Jacob and Mary Coon.

Krete, Daniel, of Daniel and Sarah Krete, born May 28th, baptized June 20th. Sponsors, John and Catharine Geary.

Smith, John, of Joseph and Catharine Smith, born June 5th, baptized July 4th. Sponsors, John and Mary Rogers.

*Original book, page 97.*

Burgoon, Theresa, of James and Martha Burgoon, born June 16th, baptized July 4th. Sponsors, James Magill and Catharine Maguire.

Ruffner, Valentine, of George and Rose Ruffner, born July 9th, baptized July 15th. Sponsors, Valentine Reinsel and Rose Buck.

O'Kelly, Dionysius, of John and Alice O'Kelly, born February 26th, 1818, baptized August 22nd. Sponsors, Edward Shovlin and Catharine Maguire.

Miller, Catharine, of Martin and Magdalen Miller, born July 11th, baptized August 29th. Sponsors, Conrad and Mary Henry.

Reed, Mary, of Meredith and Eleanor Reed, born August 30th, baptized October 10th. Sponsors, James and Catharine Heaney.

Shaeffer, Ludovic, of Henry and Mary Schaeffer, born September 18th, baptized October 24th. Sponsors, Ferdinand and Margaret Easley.

Dotzin, Samuel, of William and Elizabeth Dotzin, born on the 7th of this month, baptized in July. (Date of baptism not given). Sponsors, John and Anna Short.

McMullin, Elizabeth, of Enis and Catharine McMullin, born January 13, 1818, baptized in the month of July (date of baptism not given.) Sponsors, George Trucks and Anna Maguire.

Trucks, George, of George and Bridget Trucks, born March 9th, baptized in the month of July (date not given). Sponsors, Thomas Maguff and Eleanor Maguire.

Henry, John, of Conrad and Mary Henry, born August 28th, baptized in the month of September (date of baptism not given). Sponsors, John and Mary Henry.

*Original book, page 98.*

Reinsel, Mary, of Conrad and Susan Reinsel, born September 30th, baptized October 30th. Sponsors, Henry and Catharine Coon.

Short, Samuel, of John and Anna Short, born August 20th, baptized November 14th. Sponsors, Michael and Margaret Maguire.

Noel, John, of Joseph and Margaret Noel, born November 26th, 1811 baptized November 14th. Sponsors, Edward and Mary Toner.

Regan, Matthew, of John and Mary Regan, born October 23rd, 1818, baptized November 21st. Sponsors, John Connelly and Margaret Montgomery.

—, John, born 20th of this month, baptized November 22nd. Sponsors, David Mulhollin and Mary Eckroth.

Noel, Sarah, of Simon, and Mary Noel, born October 19th, baptized November 28th. Sponsors, Joseph Bock and Sarah Dogherty.

Sceptre, Simon, born November 25th, 1810, Margaret, born November 6th, 1812, and David, born January 28th, 1815, of Frederick and Catharine Sceptre, baptized November 28th. Sponsors, Frederick Sceptre and Margaret Noel.

Harkins, Bridget, of Daniel and Margaret Harkins, born on the 9th of this month, baptized December 11th. Sponsors, James Doyle and Bridget McKrey.

Diamond, Silas, of Philip and Sarah Diamond, born November 3rd, baptized December 19th. Sponsors, James Heaney and Sophy Burk.

*Original book, page 99.*

Shannon, Edward, of John and Mary Shannon, born 17th of this month, baptized December 24th. Sponsors, Patrick Shannon and Margaret McFee.

Aron, Mary, wife of Conrad Aron, converted from heresy, baptized December 26th. Sponsors, Thomas and Susan Aron.

Aron, Anna, of Conrad and Mary Aron, born November 23rd, baptized December 26th. Sponsors, John Klinger and Elizabeth Seifert.

1820.

Rogers, John, of John and Cecilia Rogers, born December 19th, baptized January 30th. Sponsors, James and Mary Rogers.

Rogers, Mary, of Nicholas and Eleanor Rogers, born December 20th (evidently of the preceding year) baptized January 30th. Sponsors, Maurice and Anna McBride.

Coon [Kuhn?] Rose, of Adam and Regina Coon, born June 9th, 1819, baptized January 30th. Sponsors, Peter and Margaret Bridge.

Henry, Mary Barbara, of Joseph and Theresa Henry, born January 3rd, baptized February 22nd. Sponsors, John and Barbara Henry.

Ziegler, Elizabeth, of Jacob and Catharine Ziegler, born February 18th, baptized February 22nd. Sponsor, Magdalen Noel.

Noel, Mary Barbara, of Abraham and Magdalen Noel, born January 30th, baptized February 22nd. Sponsor, Barbara Ruffner.

*Original book, page 100.*

Miller, George, of George and Elizabeth Miller, born February 25th, baptized March 26th. Sponsors, Nicholas and Anna Miller.

Heaney, Elizabeth, of Patrick and Anna Heaney, born January 26th, baptized March 26th. Sponsors, Henry Reinsel and Mary MaGill.

Mayer, Christian, of Joseph and Martha Mayer, born November 5th, 1819, baptized April 2nd. Sponsors, John and Barbara Henry.

Maguire, Philip, of Prendergast and Sarah Maguire, born February 20th, baptized April 3rd. Sponsors, Christian Buck and Anna Miller.

Aron, Thomas, of Thomas and Susan Aron, born the 11th of this month, baptized April 30th. Sponsors, George Aron and Elizabeth Seifert.

Cantwell, Albert, of James and Susan Cantwell, born the 24th of this month, baptized May 28th. Sponsors, Andrew and Eleanor Maguire.

O'Connor, Catharine, of Dionysius and Mary O'Connor, born April 5th, baptized May 28th. Sponsors, Thomas Shannon and Elizabeth O'Connor.

Crete, Theresa, of Philip and Elizabeth Crete, born February 25th, baptized May 28th. Sponsors, James Heaney and Theresa Crete.

*Original book, page 101.*

Geary, Magdalen, of John and Catharine Geary, born February 22nd, baptized May 28th. Sponsors, Daniel and Sarah Crete.

Campbell, Isabel, wife of John Campbell, converted from Calvinism, baptized May 28th. Sponsors, Edward Toner and Catharine Maguire.

Johnson, James, of Thomas and Anna Johnson, born April 20th, baptized May 28th. Sponsors, Connell and Catharine Johnson.

Johnson, Charles, of Connell and Catharine Johnson, born February 1st, baptized February 1st. Sponsors, Edward and Unity Shovlin.

Lempen, Mary, of John and Margaret Lempen, six years old, baptized June 1st. Sponsors, John and Margaret Henry.

—, Mary Sidney, born March 12th, baptized June 1st. Sponsors, Nicholas and Sarah Miller.

Henry, Elizabeth, of Conrad and Mary Henry, born June 23rd, baptized July 30th. Sponsors, Frederick and Mary Kiens.

O'Connor, Anna, of John and Sarah O'Connor, born July 2nd, baptized July 30th. Sponsors, Michael and Margaret Maguire.

*Original book, page 102.*

Donnelly, Isabel, of Henry and Johanna Donnelly, born on the 6th of this month, baptized July 30th. Sponsors, Edward Toner and Margaret Donnelly.

Staub, John Christian, of Adam and Elizabeth Staub, born June 28th, baptized July 30th. Sponsors, Peter and Eva Zindorf.

Murry, Rebecca, of Daniel and Rebecca Murry, born December 25th, 1819, baptized July 30th. Sponsors, Dionysius and Mary O'Connor.

Barry, John, of James and Anna Barry, born July 19th, baptized July 30th. Sponsors, John Harkins and Anna Ferry.

Mullin, Eleanor, of Richard and Isabel Mullin, born July 4th, baptized July 30th. Sponsors, Meredith Toner and Catharine Rodgers.

Eastley, Andrew Jacob, of Caspar and Rachel Eastley, born September 23rd, baptized December 9th. Sponsors, James and Martha Eastley.

Aron, John, of Daniel and Mary Aron, born October 5th, baptized December 9th. Sponsors, George Aron and Margaret Rufner.

Rufner, Henry, of George and Rose Rufner, born November 5th, baptized December 9th. Sponsors, John and Catharine Bock.

Coon [Kuhn?] Mary Matilda, of Solomon and Elizabeth Coon, born September 1st, baptized December 9th. Sponsors, Jacob and Mary Coon.

*Original book, page 103.*

Mohn, Francis, of Hugo and Eleanor Mohn, born November 17th, baptized December 10th. Sponsors, Walter and Sarah O'Hanlan.

(Note: In the original book of entry, on page 149 are the following entries).

Margaret Wilson, daughter of James and Johanna Wilson has professed the Catholic Faith in the presence of Edward Chevlin and Patrick Mihan as witnesses, second of January, 1818.

Jacob Barket, a Lutheran, has professed the Catholic Faith in the presence of John and Mary Henry on the 23rd of April, 1819.

John Lamping, has professed the Catholic Faith in the presence of Conrad Henry and David Mulhollin, 27th February 1820.

*Original book, page 119.*

(No date) James McCaddin, forty-seven years old, in a public profession renounced the Lutheran heresy and was baptized conditionally.

Margaret Donnelly, aged forty-two years, in a public profession renounced the Calvinistic heresy and was conditionally baptized. The witnesses were John Donnelly and Michael Maguire.

1821

*Original book, page 103.*

Cornin, Margaret, of Charles and Susan Cornin, born near Youngstown in this State on the second day of this month, baptized March 8th by Rev. T. McGirr on March 11th. Sponsors, Doctor McGirr and Eleanor McGirr.

[Note: In this and the following entries the sponsors are said to have held the child—"suspt."]

Miller, John, of Peter and Elizabeth Miller, born on the 11th day of February of this year in the town called Unity, baptized by the Rev. Terence McGirr on March the 11th. Sponsors, George and Susan Miller.

Coon, [Kuhn?] Jacob, of George and Mary Coon, born in a place called Hempfield, in this State, on the 28th day of December 1820, baptized by the same on March 11th. Sponsors, Dionysius Conner and Margaret Eastly.

Reinsel, John, of Conrad and Susan Reinsel, born in a place called Derry Township on the 28th day of January of this year, baptized

by the same on March 25th. Sponsors, Anthony Reinsel and Elizabeth Hanlin.

Kerrigan, John, of Mordecai and Mary Kerrigan, born in the town called Derry township on the 17th day of February of this year, baptized by the same on March 25th. Sponsors, John and Mary Keregan.

Leadin, Mary Ann, of John and Eleanor Leadin, born at Unity on the 20th day of March of this year, baptized by the same April (date not given). Sponsors, Philip McBride and Mary Leadin.

Sloey, Margaret, of Hugo and Mary Sloey, born near the town called Youngstown in this State in the Month of March of this year, baptized by the same on April 20th. Sponsor, Matilda Coll.

Hearkins, Unity, of Hugo and Isabel Hearkins, born on the 12th of April, 1820, baptized by the same on April 23rd. Sponsor, Rachel Coon.

Henry, George, of Adam and Rachel Henry, born on the 24th day of March, 1821, baptized by the same on April 22nd. Sponsors, Henry Rensel and Margaret Ruffener.

Myer, Elizabeth, of Joseph and Martha Myer, born on the 28th day of March, 1821, baptized by the same on April 22nd. Sponsors, Joseph Akerman and Elizabeth Hanlin.

Lampin, John, of John and Margaret Lampin, born in this State on the 12th of November, 1820, baptized by the same on April 26th. No sponsors given.

*Original book, page 104.*

Johnson, John, of Thomas and Anna Johnson, born in the town called Unity, on the 14th day of this month and year, baptized by the same on April 27th. Sponsors, Edward and his wife Anna Shevelin.

Diamond, Margaret, of William and Esther Diamond, born in the town called Derry township on the 11th day of January of this year, baptized by the same May 31st. Sponsors, John and his wife Anna Short.

[Space for one entry.]

Ruffener, Isaac, of George and Susan Ruffener, born on the 21st day of July, 1820, baptized by the same May 10th. Sponsors, George and Mary Ruffener.

Scuptre, Jacob, of Frederick and Catharine Scuptre, born on the 10th of December 1820, baptized by the same May 10th. Sponsors, Jacob Noel and Margaret Senduff.

Orange, John Henry, of Peter and Margaret Orange, born 27th of August, 1820, baptized by the same May 10th. Sponsors, Daniel and Sarah Crete.

Nesler, Michael, of Blosius and Rose Nesler, born 27th of September 1820, baptized by the same on May 11th. Sponsors, Michael Crete and Margaret Ruffener.

Stephan, John Godfrey, of Ludovic and Prudentia Stephan, born August 16th, 1820, baptized by the same on May 11th. Sponsors, Henry Bridge and Mary Kelly.

McLaughlin, Susan, of John and Susan McLaughlin, born on the 10th of March of this year, baptized by the same May 11th. Sponsors, Richard and Susan Hare.

*Original book, page 105.*

Kentz, John, of Frederick and Mary Kentz, born in the town called Unity on the 28th day of June, baptized by the same August 10th. Sponsors, John Henry and his wife Margaret.

Miller, Mary Elizabeth, of Martin and McLena Miller, born near Hannatown on the 28th day of June of this year, baptized by the same on August 12th. Sponsors, Joseph and his wife Theresa Miller.

Hearkins, Hugo, nearly 16 years old, of John and Elizabeth Hearkins, baptized August 12. Sponsor James McGill.

Hearkins, of John and Elizabeth Hearkins, nine years, making it the 18th day of March, 1811, baptized by the same August 15th. Sponsor, Christian Ruffener.

Miller, Sarah, of George and Susan Miller, born on the 27th day of July of this year, baptized by the same on August 15th. No sponsors given.

Hearkins, Margaret, of John and Elizabeth Hearkins, born on the 18th of July of this year, baptized by the same on August 15th. Sponsors, Jacob Coon and Catharine Eastly.

Burk, John, of William and Johanna Burk, born on the 5th of July in Derry township, baptized by the same on September 23rd. Sponsors, Edward and his daughter Anna Toner.

Septer, Joseph, of Henry and Elizabeth Septer, born on the first of October, 1820, baptized by the same on September 23rd. Sponsors, Bernard Grant and Maggy Coll.

Septer, Frank, of Adam and Mary Septer, born on the 16th of November, 1821, baptized on September 23rd. Sponsors, Henry Buck and Catharine Rodgers.

[Note: There is evidently an error here either in the date of birth or in the date of baptism. As there are no entries for November and December, it is quite possible that the date of baptism is wrong.]

Reed, John, of Mordecai and Eleanor Reed, born on the 18th day of this month and year and baptized on September 28th. Sponsors, Bernard McGirr and Rose Kieran.

*Original book, page 106.*

Shiffer, Ferdinand, of Henry and Mary Shiffer, born on the 17th of September of this year and baptized by the same on September 28th. Sponsors, Christopher Ruffner and Catharine Eastley.

November, by the same.

[Vacant space for entry.]

1822

Buck, Sarah, of John and Catharine Buck, born on the 11th of January of this year, baptized by the same on February 6th. Sponsors, George and Susan Miller.

Glepsy, Lucilda, of James and Elizabeth Glepsy, born in Derry township on the 9th of May of this year, baptized by the same June 7th. Sponsors, Con. Johnston and Rose McKenna.

Aron, Jacob, of Conrad and Mary Aron, born on the 4th of May of this year, baptized by the same on June 16th. Sponsors, Solomon Sippert and Elizabeth Aron.

Conor, Mary, of John and Sarah Conor, born on the 27th of May of this year, baptized by the same on June 16th. Sponsors, Bernard McGirr and Anna Leadin.

Geary, Joseph, of John and Catharine Geary, born on the 9th of February of this year, baptized by the same on June 23rd. Sponsors, John and his wife Elizabeth Crete.

*Original book, page 143.*

"See the end of this volume, page 99 (143)." The following five baptisms are entered on page 99 (143) A. D. 1822.

Crete, Elizabeth, of Daniel and Sarah Crete, born on the 11th of December, 1821, baptized by Rev. T. McGirr on April 19th. Sponsors, Michael Crete and Elizabeth Cipphers.

Crete, Elizabeth, of Philip and Elizabeth Crete, born on the 9th of April of this year, baptized by the same May 12th. Sponsors, Daniel and his wife Sarah Crete.

Peters, Anna Mary, about six years old, born of non-Catholic parents, baptized by the same on May 12th. Sponsors, Henry and his wife Catharine Coon.

Conor, Margaret Lusilda, of Dionysius and Mary Conor, born on the 8th of this month and year, baptized May 17th. Sponsors, John and his wife Sarah Conor.

Cassidy, Bridget, of Patrick and Bridget Cassidy, born on the 29th, of January of this year, baptized by the same on May 26th. Sponsors, Hugh Conway and Margaret McGill.

*Original book, page 107.*

Johnson, Edward, of Constantine and Catharine Johnson, born at Derry township on the 17th day of this year, baptized by the same on July 17th. Sponsors, Dionysius Conor and his wife.

Fitzsummens, William, of Patrick and Elizabeth Fitzsummens, born on the 3rd of April of this year, baptized by the same on August 3rd. Sponsors, John Poynta and Gena Leadin.

Tolin, William, of Jeremiah and Mary Tolin, born on the 1st of April of this year, baptized by the same on August 3rd. Sponsors, Frederick Kintz and Margaret Sendoff.

Rodgers, Eleanor, of John and Cecilia Rogers, born on the 27th of July, of this year, baptized by the same on August 11th. Sponsors, Edward Toner and Ally Mullen.

Stoup, Mary Ann, of Adam and Elizabeth Stoup, born on the 28th of May of this year, baptized by the same August 11th. Sponsors, George and his wife Elizabeth Topper.

McFee, John, of John and Catharine McFee, born on the 2nd of August of this year, baptized September (date not given). Sponsors, Felix McBride and Anna Henry.

Eastly, John, of Caspar and Rachel Eastly, born on the 9th of August of this year, baptized by the same September 1st. Sponsors, Jacob and his wife Mary Coon.

*Original book, page 108.*

Buck, Henry, of Joseph and Elizabeth Buck, born on the 17th of August, baptized by the same September 8th. Sponsors, Christopher Buck and Mary Hanlin.

Keys, John, of Joseph and Mary Keys, born on the 7th of July of this year, baptized by the same September 8th. Sponsors, George Coon and his wife Mary.

Barr, James, of Daniel and Mary Barr, born on the 1st of this month, and year, baptized by the same on the 17th of September. Sponsors, Cornelius Campbell and Sarah Henry.

Rensel, Joseph, of Anthony and Elizabeth Rensel, born on the 22nd of September of this year, baptized by the same on October 3rd. Sponsors, Dionysius and his wife Catharine Rensel.

McMullen, William, of John and Mary McMullen, born on the 9th day of the month of September of this year, baptized by the same on October 13th. Sponsors, John Toner and Catharine Eastly.

McGinn, Margaret Anastasia, of John P. and Martha McGinn, born on the 28th of September of this year, baptized by the same on October 21st. Sponsor, Eleanor McGirr.

Meehan, James, of Roger H. Meehan, born on the 4th of this month and year, baptized by the same on November 10th. Sponsors, Patrick and his wife R. McDermott.

McGuire, Rose, of Prendergast and Sarah McGuire, born on the 1st of October of this year, baptized by the same December 18th. Sponsors, Barnabas Shirly and Catharine McQuire.

*Original book, page 109.*

[December 20th, space for one entry.]

## MOTHER SETON'S DAUGHTERS IN PHILADELPHIA IN 1820.<sup>1</sup>

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Text of the contract between the Sisters of Charity and the  
Managers of St. Joseph's Orphan Asylum.

---

An agreement entered into between the Superior-general of the Sisters of Charity of St. Joseph's near Emmitsburg, Maryland, in their name and in their behalf, and the managers of the Roman Catholic Society of St. Joseph, for educating and maintaining poor Orphan Children in Philadelphia:

1. The Rev. John Dubois, Superior General of the Sisters of Charity of St. Joseph's engages to supply four sisters, who shall undertake the management of the Orphan House in Philadelphia, to attend to the economy of the house, the care of the children, their schooling and religious instruction.
2. All donations received by the sisters to be accounted for by them to the managers of St. Joseph's Society, who have the exclusive direction of the funds belonging to that institution.
3. No children to be admitted into the Asylum other than by the managers, whose duty it shall be from time to time to consult the head sister thereon.
4. The managers hereby engage to support the house, supplying from time to time, any monies that may be

<sup>1</sup> Sister Rose White, the Superior, and Sisters Susan Clossy and Teresa Conway took possession of St. Joseph's Asylum, 6 October, 1814. A similar agreement was made when the Sisters went to New York in 1817. Cf. McCann, *The History of Mother Seton's Daughters*, vol. I, pp. 74, 89-91.

wanted, should donations prove insufficient for that purpose.

5. Flour and wood will be provided by the managers, all articles of clothing by the Ladies' Society, established for that purpose. Groceries generally to be purchased by the sisters, at the same time leaving it optional with the head sister to purchase those articles themselves or to have them bought by the managers.

6. No other duties or charges shall be imposed on the sisters without the consent of the central government, the managers being desirous that they shall attend to the Orphans exclusively.

7. The regulation and management of the house to be left to the discretion of the sisters, in whom the managers repose entire confidence and with whose rules and customs they will not interfere.

8. The managers by their appointment feel themselves in duty bound to attend to the wants of the children, and of course reserve to themselves the right to visit the house at proper hours and seasons, it being understood that they are not to interfere or interrupt the sisters in their religious exercises, these visits to be confined to the school and lower parts of the house.

9. The Ladies who undertake to provide for and furnish the Asylum with clothing and other necessaries are to have the privilege of visiting every part of the house. It being nevertheless understood that they shall appoint monthly or quarterly committees for that purpose, consisting of at least two members—the visits to be at such times as not to interfere with the sisters in their religious duties. The Ladies at their quarterly meetings to examine the children, when small premiums shall be distributed by them to the most deserving.

10. Strangers visiting the Asylum, may be introduced to all parts of the house for the first time, either by one

or more of the managers, or by the sisters, if these visits are repeated they can only be received in the parlors; the same privilege is allowed also the person or persons who may introduce said strangers for the first time, although themselves may have repeated the visits frequently.

11. The sisters to board at the Asylum conformable to the simplicity of their rules.

12. The Ladies will pay to the head sister, thirty-one<sup>1</sup> dollars per annum for each sister employed in the Asylum for their clothing, and furnish them with shoes, but in case of their not so doing, the managers hereby engage to do the same.

13. The travelling expenses of the sisters, coming to or going from Philadelphia shall be paid by the managers, when the health of any one of the sisters, or any reasonable cause may be such as to require her removal to Emmittsburg, and of course, another will have to supply her place, whose expenses will also be borne. In case of the decease of any one of the sisters at the Asylum, the managers to pay the funeral expenses, all removals of the sisters other than the foregoing to be paid by the central government.

In confirmation whereof the said parties have set their hands and seals the twenty-eighth day of July 1820.

JOHN DUBOIS, Superintendent of the Sisters of Charity of St. Joseph's.

JOSEPH SNYDER, Secretary of the Board of Managers of St. Joseph's Society.

<sup>1</sup> In a letter to the Managers of the New York Asylum, it is stated, 24 July, 1817, that the Philadelphia Sisters received thirty-six dollars per year. McCann, *op. cit.*, p. 90.

## ELEANOR C. DONNELLY

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BY HONOR WALSH

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IT is with an air of magnanimous tolerance that the average disputant admits the possibility of two sides to a question which, for aught he knows, may have a third side or even a fourth dimension. So, too, certain biographers fall into an attitude of admiration or disapproval, as the case may be, when they say in praise or in blame of a subject; "He had two sides to his character." Those among us who have had the pleasure and privilege of a long and intimate friendship with a really versatile man or woman find a mere two-sided personality as flat and uninteresting as a pane of common glass. The oft-misused comparsion of the first-water diamond may be applied most fitly to describe the flawless heart, the mind of many-sided brilliancy, the rare and radiant flame of heavenly light whom on earth we knew as Eleanor Donnelly.

The general specialist is rarer now than in the spacious days of Leonardo. Only a few among us have the universal excellence: only a few are capable of following to the letter the Pauline exhortation to be all things to all. Eleanor Donnelly was one of the generously dowered who seem to have stepped down to us out of a Florentine framework, with skill and to spare for many arts, not excluding the very precious art of perfect friendship.

This quaint little medievalist, whose long life began in the fourth decade of the nineteenth century, was poet, historian, teacher, essayist, musician, linguist, hagiographer and dramatist. Leaders of charity—such as her

devoted friends, the Right Rev. Monsignor Nevin F. Fisher and the Rev. Francis X. Wastl of this city—would, no doubt, be willing to give her the title of sociologist for her many and practical works of relief. Those of us who had the fortune to be present at her readings before the Historical Society and other assemblies a score of years ago might have thought her a professional lecturer, so richly resonant was her voice, so assured was her poise, so dramatic were her climaxes. Her legal knowledge was exceptional; her last will, drawn up by herself in the exquisite script which, at her age, was a marvel in itself, is absolutely contest-proof; no lawyer in the world could have devised a sounder testament. She was a nun among nuns;—perhaps the antithesis cannot be carried to completion in this instance, since certainly she was never quite a mondaine among women of the world, who, very generally, paid her the reverence due a Lady Abbess.

Unlike her friend and mine, Miss Jane Campbell, Eleanor Donnelly was not in favor of universal suffrage. At the same time, she was an ardent feminist. In the holograph will to which reference has been made, she gives a definite reason for not leaving any legacies to male relatives; “Knowing from long observation and experience how much more difficult it is for a woman than for a man to earn a proper and profitable livelihood, and being convinced that my nephews are good, industrious men and can always maintain themselves unaided by me, my sympathies are naturally enlisted in behalf of those females who are my nearest kin or who are endeared to me by special services to me or my family.”

Above and beyond all, Eleanor Donnelly was Catholic—ultra-Catholic. After bequeathing certain sums to specified institutions, she adds: “In remembering Roman Catholic charities in my will, I feel that much of my

estate was acquired by my sisters and myself through Roman Catholic influences and through our labors in behalf of Roman Catholic churches and institutions." Again, a punitive clause reveals her uncompromising attitude toward possible renegades from the Faith: "If any of the persons who are named as legatees in this Will should die before me, *or should, before their respective legacies have actually been paid, renounce the practice of the Roman Catholic Faith, or contract a marriage unblessed by the Holy Roman Catholic Church, the bequest to any such legatee shall become void, and shall be distributed as part of my residuary estate.*"

Truly, "Here was a Roman; when comes such another?" Our poet gloried in Christian Rome; she was one of the most Papal of Catholics. Were she still among us, no doubt we should have an adequate tribute to the latest achievements of our Most Holy Father, Benedict XV, the great modern Pope of Peace and Prince of Diplomacy. Eleanor Donnelly had been the poet-laureate of the Papacy through three pontificates. During the glorious reign of Pope Leo XIII of happy memory, she had been selected to write two Jubilee Odes, once upon the occasion of the Golden Jubilee of the priesthood, and again for the Golden Jubilee of the Episcopacy of his Holiness. Her fine sonnet written after the death of this second Pope Leo the Great ranks among her best work. Her poetical "inscriptions" to the lamented Pope Pius X will be recalled by many readers of our *Records*. In one of these poems she intones a hymn of triumph abundantly justified by recent historical events:

The brightest star may wane and pale,  
The fairest flower may fade and fail;  
The saint may err, the just decline—  
Despite of passing scars or stains,  
Thy Rock, O Peter! firm remains,  
Infallible, supreme, Divine!

From its very inception, Miss Donnelly had been a devoted member of the AMERICAN CATHOLIC HISTORICAL SOCIETY. Its interests were always very close to her heart. In 1887 the Society invited her to prepare the Ode for Philadelphia's Centennial Celebration of our National Constitution. In October, 1892, our Society requested the poet to write an Ode for Philadelphia's Commemoration of the Columbian Quadri-Centennial. She was a most efficient member of the Woman's Auxiliary. In that first Auxiliary, appointed by the then President, Dr. Lawrence F. Flick, there were, if memory serves aright, fourteen of us, headed by the late Caroline Earle White as chairman. One of the earliest and most successful of the many hospitalities managed by the Woman's Auxiliary of the AMERICAN CATHOLIC HISTORICAL SOCIETY, was the reception to his Eminence, Cardinal Satolli in 1896. In this, as in many later receptions, Miss Donnelly proved herself a delightful hostess. The wit and charm of her conversation with distinguished guests of the Society surprised those who had known her only as a religious semi-recluse. It was less of a marvel to see her seeking out diffident visitors, and setting each one at ease with the consummate tact of innate kindness.

This is our poet's natal month. Eleanor Donnelly was born in Philadelphia, on the sixth of September, 1838, the sixth child of Dr. Philip Carroll Donnelly and Catherine, his wife, née Gavin. Her father died during Eleanor's childhood, and it fell to the mother to support and educate the family. Her success in business did not turn all her energies in that direction; with solicitous assiduity she cultivated the talents with which her children had been so richly endowed. To this really remarkable woman—who deserves a chapter to herself—Eleanor Donnelly owed not only her heritage of literary ability,

but also the intensive cultivation which brought her gifts into perennial flower.

Among the papers in possession of Miss Donnelly's "executor and life-long friend," Mr. Peter F. Kernan, are several reliques which, no doubt, will find a permanent home in our Historical Society. One is the commonplace-book of Catherine Gavin, so carefully preserved by the poet-daughter that the volume is in as good condition as when its first page was filled under date of May 5, 1823. The artless rhymes in prim penmanship, lavishly decorated with Spencerian scrolls, deal with an interesting variety of subjects, such as "The Ladies," "The Rose," "The Hermit" etc. After several pages replete with "Keepsake" sentiments, there is an apostrophe to "Love." The last line begun and never finished, stands an unconscious prophecy:

"Will be. . . . ."

Naturally, the book is neglected at this time. The next entry, years later, is in a strong masculine hand, of the character taught by Irish schoolmasters a hundred years ago. This, quite evidently the work of the poet's father, tells the tale of Regulus and the Carthaginians' and was written December 5, 1829. There is a long intermission, and then the original hand, no longer primly enscribed, but tremulous with grief and care, writes a "Prayer"—the widow's supplication for guidance. This is undated. Meantime the book appears to have passed to Sarah T. Donnelly, Eleanor's eldest sister, a youthful versifier who sang with true youthful delight in melancholy: "Oh, let me die!" full seventy years before her final exit. The lines are dated July, 1839, when Eleanor Donnelly was less than a year old. Besides the not wholly successful attempts at rhythmic expression, "Catherine Gavin's Book," so treasured by her children, contains some really excellent water-color sketches. These are all undated and unsigned.

(To be concluded)

## BOOK REVIEWS.

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THE SISTERS OF CHARITY OF NAZARETH, KENTUCKY. By Anna Blanche McGill. The Encyclopedia Press, New York, 1917. Pp. xvi and 436.

The Sisters of Charity of Nazareth, Ky., were founded by the Very Reverend Father David, Vicar General of Bishop Flaget, in December, 1812. Father David, while establishing the diocesan Seminary on the farm of St. Thomas, Nelson Co., Ky., took charge of the missions among the surrounding Catholic population. Here he found the need of devoted religious women to care for the sick, the poor and the children ; and since Mother Seton could not spare her Sisters from Emmitsburg to supply this want, Father David was himself compelled by the circumstances to found and establish a sisterhood with aims similar to those of the Sisters of St. Vincent de Paul, namely, the charge of hospitals, asylums, etc., as well as of parish and boarding schools. Father David's first postulants were all daughters of pioneer settlers and their zeal and capacity for good works formed their only dower. Trained by their founder in the spirit of St. Vincent, whose rule they adopted, the first Sisters, headed by their youthful Mother Superior, Mother Catherine Spaulding, were found sufficiently prepared and organized to make their first vows in February, 1816. Miss Ellen O'Connell, a scholarly women and experienced teacher, came to them from Baltimore, and to her the early success of the educational work of Nazareth is largely due. Sister Ellen prepared others to assist her, establishing what was virtually a normal school for the Sisters. In 1822 the Mother House was removed from its first site near the Seminary on St. Thomas' farm, to another farm nearer Bardstown. The convent church and Academy were completed in 1825. To both these foundations

Father David gave the name "Nazareth." The Sisters never lost sight of their primary work of caring for the sick and poor. In each of their houses destitute children receive a home and an education. St. Vincent's Orphan Asylum, Louisville, was opened in 1834, after the cholera epidemic. Thenceforth schools, hospitals and asylums rapidly increased. In addition to the Mother House the Congregation now possesses sixteen branch Academies and High Schools. The Sisters, 800 in number, teach nearly 15,000 children in the various parochial schools, and care for more than 5,000 sick in their hospitals and infirmaries scattered through the States of Kentucky, Tennessee, Mississippi, Ohio, Arkansas, Massachusetts, Maryland and Oregon. The Congregation received the formal approbation of the Holy See, 5 September 1910.

In Miss Anna Blanche McGill the members of this extensive teaching body of the "blue-grass country" have a leal and worthy champion and an exact and competent historian. The story of this noble and benevolent sisterhood of the old Southland, one of our own distinctly American foundations, has never before been completely written, so that the present extensive volume is a most welcome and desirable work, filling as it does an empty niche in our growing Catholic American historical literature. The author, who has industriously collated all the data concerning her subject, gives her authorities in a formidable bibliography immediately before the preface. In this lengthy book of four hundred and fifty-two pages (including the Table of Contents, List of Illustrations, a long Appendix and an Index) the author "endeavors to record the activities, the daily routine of the Sisters of Charity of Nazareth, Kentucky, since their establishment," with the result that she presents a most readable and interesting history. The first four of the twenty chapters, into which the book is divided, will prove, in our opinion, to be the most interesting portion to the general reader. In these the writer discloses the historical background of her narrative in brief and vivid sketches of the two celebrated Sulpician missionaries, Flaget and David, both of whom became, in succession, Bishops of Bardstown. After tracing the formative years of

the infant society, passed in many trials and troubles, our author makes us acquainted with Mother Catharine Spaulding, the first Mother Superior and the co-founder with Bishop David of the Sisterhood, and also with the first postulants, Teresa Carrico, Elizabeth Wells and the Gardiner Sisters. The remaining sixteen chapters treat of early foundation ideals and curricula at the Nazareth Academy, of Mother Colombia Carrol, the Sister's self-sacrificing labors in nursing the sick and dying in war and pestilence, the rapid expansion of the Society in the South, its extension in the North and East, its spirit and educational ideals, its illustrious teachers and famous pupils, and lastly, of its ecclesiastical friends and superiors. The Appendix contains a sketch of Mlle. Le Gras, the first Sister of Charity, a chronological list of important events in the Society's history, the names of the seven ecclesiastical superiors and of the nine Mother Superiors, together with the General Council for 1917, the Jubilee and Centennial odes and a notice concerning St. Joseph's Cathedral, Bardstown.

The book is printed on good paper, in legible type and bound in blue cloth, with a gilt design of the plant and flower called *Flos Nazareth*. Though written in a pleasing and readable style the book is entirely too long and the author at times becomes too diffuse in her anxiety not to omit any note of information on her theme. But on the whole, we feel that every reader will be pleased with the book and the author.

JAMES E. COAKLEY.

THOMAS MAURICE MULRY. By Thomas F. Meehan. New York: The Encyclopedia Press. 1907. Pp. 247.

In the first seventy-three pages of this volume Mr. Thomas F. Meehan presents his readers with a brief sketch of the life and charitable activities of the late Thomas Maurice Mulry, 1855-1916. A prominent figure in the business and financial life of New York City, his chief and most durable claim to the grateful recollection of the Catholics and non-Catholics of that city is founded on his whole-souled and unremitting in-

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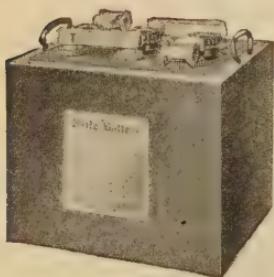
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**Mosher's Magazine**, August, September, 1900, February, 1903.

**Champlain Educator**, August, 1903, August, October, November, December, 1904, April, 1905, and all after January, 1906.

**Lambing's Historical Researches**.

**Griffin's American Catholic Historical Researches**, April, July 1895, October, 1898, October, 1901, January, April, July, 1902, January, April, July, October, 1903, and any other numbers.

**Griffin's or I. C. B. U. Journal**, Vols. 2 to 6, 8, 9, 10, 11, 22, 24, 25, 27, 28.

**Donahoe's Magazine**, January to April, 1886, September, 1893; April to June, 1897, November, December, 1901, January to June, 1903, February, March, 1906, all after July, 1908.

**Maine Catholic Historical Magazine**, November, 1915.

**Messenger**, January, November, 1903.

**The Globe**, July, 1895, June, 1897, June, September, 1902, March, June, September, 1905, and all after December, 1905.

**Truth**, June, 1903, December, 1905, January, 1906, to March, 1907, September to December, 1908, all of 1911 and 1912, and all after 1913.

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**Shea's Library of American Linguistics**, Nos. 2 and 4.

**California and Missions**. J. B. Clinch. Vol. 2.

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**South Carolina Historical and Genealogical Magazine**, January to April, 1900, April, 1903, all of 1907.

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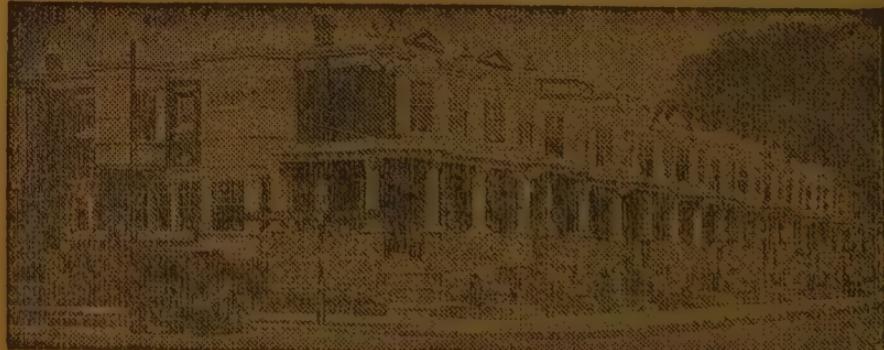
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# RECORDS OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY

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## AN EARLY AMERICAN TRANSLATION OF THE ADESTE FIDELES.

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BY RIGHT REV. MGR. H. T. HENRY, LITT. D.

---

Some years ago W. H. Grattan Flood, K.S.G., the noted Irish hymnologist and musical antiquary, contributed to a prominent Catholic magazine published in Philadelphia<sup>1</sup> an article on the *Adeste Fideles*, in which he claimed an Irish authorship for the translation beginning with the words: "With hearts truly grateful":

English words were adapted to the hymn about the year 1825, and another version was given by Father William Young, of Dublin, in 1840, printed with the music in the *Catholic Choralist* (Dublin), in 1842. As Father Young was regarded as a saint equally with his brother, Father Charles Young (whose life has been charmingly written by Lady Georgiana Fullerton), many readers may be glad to see this specimen by his translation, given with the music on page 712.

And on the indicated "page 712" of the magazine, under

<sup>1</sup> Flood, *Notes on the Origin of the "Adeste Fideles"* in *The Dolphin*, December, 1905.

the heading, "Adeste Fideles. [1842]. Sung each day from Christmas till the Octave of the Epiphany at Mass, Vespers and Benediction", Dr. Flood prints a transcript of the melody with the words of the first verse placed under the notes:

With hearts truly grateful, come, all ye faithful,  
To Jesus, to Jesus in Bethlehem.  
See Christ, your Saviour, heav'n's greatest favor,  
Let's hasten to adore Him,  
Let's hasten to adore Him,  
Let's hasten to adore Him, our great Lord.

The parenthetical date of 1842 is doubtless an insertion made by Dr. Flood. The music given is the traditional melody of the hymn. The first verse of the English translation belongs to that which is found most commonly in our American Catholic hymnals, with the exception that the American form of the hymn closes the verse with "our God and King" instead of "our great Lord".

In my first quotation from Dr. Flood's article, the authorship of this translation is given without hesitation to Father William Young, of Dublin, and the date assigned to the translation is the year 1840. From what I shall have to say of this attribution of authorship and assignment of date, one may fairly conjecture that the first printed appearance of the translation in Ireland was in the *Catholic Choralist* issued by Father Young in 1842.

Dr. Flood's assignment of date as of the year 1840 can be immediately rejected, for I have found the translation in several Catholic hymnals published before the year 1840 in the United States. The earliest of these is *Hymns for the Use of the Catholic Church in the United States of America. A New Edition, with Additions and Improvements. Baltimore: Printed by John West Butler. 1807.* In this little volume of 112 pages the four Latin stanzas are followed by the five stanzas of the English rendering (pages 33-35):

With hearts truly grateful,  
Come, all ye faithful,  
To Jesus, to Jesus in Bethlehem.  
See Christ your Saviour,  
Heav'ns (*sic*) greatest favour.  
Let's hasten to adore him,  
Let's hasten to adore him,  
Let's hasten to adore him, our God and King.<sup>2</sup>

Unless we ascribe to Father William Young a youthful precocity like that of Alexander Pope or Alfred Tennyson, we may with equal confidence reject the claim for his authorship of the translation; for in an article contributed by Dr. Flood to *The Month* for January, 1916,<sup>3</sup> we find that Father Young was born in 1795 and that he "wrote numerous hymns and translations, to be found in his *Catholic Choralist* (1842). Of these a few are still sung in Catholic Churches . . ." (page 16). According to this, the lad would be only twelve years of age when the Baltimore hymnal of 1807 appeared.

Now, in thus rejecting the specific claims set forth by Dr. Flood, it is with not a little hesitation that, in the title to the present paper, I have "staked a claim" for an American authorship of the translation. My reasons, however, are these:

(1) Dr. Flood, who has been for many years searching not alone the highways, but as well the byways, of Irish musical history, and who has published several learned volumes and many articles in connection with his researches, seems to have been unaware of any rendering of the *Adeste Fideles* into English verse before the year 1825. "English words were adapted to the hymn about the year 1825," he

<sup>2</sup> Some of our hymnals do not print all the five stanzas. It is unnecessary to give them here, however, as they may be easily found in *The American Catholic Hymnal* edited by the Marist Brothers and published by P. J. Kenedy & Sons in New York in 1913.

<sup>3</sup> Flood, *Ireland's Contribution to English Hymnody*, pp. 36-41.

remarks in his article contributed to *The Dolphin*. He wrote this in 1905, and of course he would modify the statement very considerably to-day. But it is clear that, having made many "Notes" on the origin of the hymn and of its melody, he was, in 1905, unaware of any version of the hymn into English before the year 1825, so far as his study of Catholic hymnals or prayer-books published in Ireland could inform him. As our translation nevertheless appeared in 1807—eighteen years earlier than the date set by Dr. Flood—we may fairly conclude that it is most probably not of Irish origin.

This conclusion is strengthened by other considerations. The Latin text of the hymn was known in Ireland about the same time as in England or in Scotland. The Latin words cannot be traced back further than about the middle of the eighteenth century. They are found in a manuscript in Stonyhurst College, England, authentically dated 1751; in another preserved in Euing Library, Glasgow, authentically dated 1750; and in still another, until recently preserved in Clongowes Wood College, Ireland, apparently undated, but doubtless written about the same time as the others. In England alone, apparently, was the hymn translated into the vernacular at an early date. If it was sung at all in Ireland, probably it was sung only in Latin. One might safely infer this from the fact that Bishop David published his edition of the *True Piety, or, the Day Well Spent* at Baltimore in 1809—two years after the Catholic hymnal had been issued in the same city. The *True Piety*, however, gives the Easter hymn (O Filii), but not the Christmas hymn (Adeste), although both are equally unliturgical. It would seem that Bishop David desired to stick pretty closely to his original, namely, the edition of the *True Piety* which had been published at Cork in 1797, and which, says Finotti (*Bibliographia Catholica Americana*, p. 100), "only forms the groundwork of the much enlarged American edition".

Despite this enlargement, Bishop David did not include the *Adeste Fideles*.

In an edition of the Augustinian Father Gahan's *Manual of Catholic Piety*, which was published in Dublin in 1839, only the Latin text of the *Adeste Fideles* is given.

Thus the *True Piety* (Cork, 1797) and the *Manual of Catholic Piety* (Dublin, 1839) seem to throw some light on Dr. Flood's view that no early translation of the hymn had appeared in Ireland, and also explain, perhaps, his attribution of our translation to Father William Young as author.

(2) Excluding Ireland as a probable source of our translation, we next turn to England. Here we are confronted with most abundant information in Dr. Julian's *Dictionary of Hymnology*. Despite his wide study of English hymnals, Dr. Julian can find no earlier source of our translation than a Catholic hymnal published in Washington in 1830, and mistakenly places it amongst those "not in common use". It seems therefore reasonable to exclude England as a possible source of our version. I can conjecture no reason for supposing that Scotland or Wales could offer more promising results, and accordingly, by this process of exclusion, I am forced to consider that our version is of American origin.

(3) There are several weighty reasons for supposing that our translation first appeared in print in the Baltimore hymn-book of 1807. So familiar are we with the "most Christmassy" of hymns, both in its Latin text and in one or other of its English versions, that we find it difficult to realize either that the Latin text is not very old or that the widespread use of the hymn is comparatively recent. Our modern hymnals commonly give the *Adeste Fideles* as a popular but unliturgical Christmas hymn, and similarly furnish us with the *O Filii* (either in Latin or in English translation, and not infrequently in both Latin and English) as a popular but unliturgical hymn for Easter. Our earliest

American choir-books and hymnals, on the other hand, apparently do not know the *Adeste Fideles* at all, but are scrupulously careful to furnish the singers with the *O Filii* in its long English translation of twelve stanzas. It may not seem in any way startling to us to find the well-known "With hearts truly grateful" dating back to the year 1807. We might fancy it as common to the various *Primers*, *Evening Offices of Our Lady*, or *Divine Offices*, or combined hymn-and-prayer books so much used by our Catholic forbears in England in the seventeenth and eighteenth centuries. A student of hymnology like Dr. Flood, however, found its appearance in a hymnal issued as late as the year 1842 sufficiently striking to make him ascribe it to the compiler of the hymnal, the Rev. William Young, of Dublin. It is going a long way back in American Catholic hymnody when we find our version in the hymnal of 1807. It is not given in Benjamin Carr's Catholic choir-book, published in Baltimore only two years earlier (1805), which nevertheless contains what is apparently a Protestant version ("Hither, ye faithful, come with songs of triumph"). Carr's very noteworthy volume is undated, but a copy of it preserved in the library of the Pennsylvania Historical Society bears written testimony that it was published in 1805.<sup>4</sup> On the

<sup>4</sup> This important work by Benjamin Carr has for title-page: "A New Edition, with an Appendix of / Masses. Vespers, Litanies, / Hymns and Psalms, Anthems and Motetts. / Composed, selected and arranged for the use of the / Catholic Churches in the United States of America / Respectfully Dedicated by permission to the / Right Revd. John Carroll (*sic*), D. D., Bishop of Baltimore. / Sold by J. Carr, Baltimore; C. Blake, Philadelphia; J. Hewitt, New York, and F. Mallet, Boston." I have transcribed the title from the copy in the library of the American Catholic Historical Society. No indication of date is anywhere given in this volume. The dedication to the "Right. Revd." John Carroll, "Bishop" of Baltimore, indicates clearly that the work appeared before the year 1808, when Carroll became Archbishop. The written testimony given by the copy in the library of the Pennsylvania Historical Society is doubtless correct.

other hand, the *Adeste Fideles* is not given, either in Latin or in English, in John Aitken's "Compilation" for Catholic Choirs published in Philadelphia in 1787, with new editions in 1791 and 1814, although the corresponding "Easter Hymn" (a translation of the "O Filii et Filiae", apparently taken from the *Evening Office of Our Lady* published in London in 1748) is given in all three editions. It is very probable that the compiler of the Baltimore Catholic hymnal of 1807 was ignorant of Carr's volume, issued only two years earlier in the same city. Carr used a translation which is most likely of Protestant authorship, as a reference to it is found in Hobart's *Festivals and Fasts* (1804) to the effect that it had been frequently sung in Episcopalian services on Christmas Day. The compiler of the Catholic hymnal of 1807 appears to have desired to break away from this Episcopalian tradition, and to provide a Catholic version of the Catholic hymn to be sung to the traditional melody.

(4) The Baltimore version of 1807 does not seem to be popular in the British Isles. Julian places it under the heading of "not in common use". I am not familiar with Catholic hymnals published in Ireland, but it is perhaps significant of its unpopularity there that, despite its appearance in Father Young's volume of 1842, it is not given either in Father Gaynor's edition of *St. Patrick's Hymn Book* or in *The Armagh Hymnal*, both of which were published in Dublin in 1906 and 1915 respectively. In America, on the other hand, this version, unkempt though it be from a poetical standpoint, has been most widely used. It is not freakish to found an argument on this double fact; for there seems to be an unconscious sentiment of natural affection for national hymnody. The French have clung with wonderful persistency to their Easter hymn, *O Filii*, although it is unliturgical and although the French appear to have been fully accustomed to sing the truly liturgical hymns in the

original Latin text. Similarly, they cling to a French-Latin cento of the *Adeste Fideles* which is not the one used in English-speaking countries. Now the *O Filii* is certainly of French authorship. The Form of the *Adeste* sung in France is almost certainly of French authorship, while the form sung in English-speaking countries is almost certainly of English origin. If one may argue in a similar fashion concerning a translation of the *Adeste*, one would fairly assume that the Baltimore translation of 1807 is of American origin, for its use has been confined almost exclusively to America. I could illustrate this assertion by a surprisingly long list of volumes published for Catholic use in America—a list that would almost give a complete narrative of our prolific editing of hymnals. This story must at some time form a chapter in the history of American Catholicity. While it is possible for us to do it, we should gather up the fragments of the story, lest they be lost. I have tried to preserve here one fragment of America's contribution to English Hymnody.

## FATHER PETER HELBRON'S GREENSBURG, PA.. REGISTER

*(Concluded)*

Copied from the original by the Rev. Father John, O. S. B. Translated by Lawrence F. Flick, M.D., LL.D.

As will be noticed, this final installment of the Greensburg Register contains not only the Records of the Baptisms, but also the Marriage and Burial Records, together with a list of the number of Easter confessions heard by Father Helbron in the years 1801-1815.

Johnson, William, of Thomas and Anna Johnson, born on the 13th of this month and year, baptized on February 27th by Rev. Terrence McGirr. Sponsors, Michael and his wife Anna Kelly.

Coon, Susan Catherine, of Solomon and Elizabeth Coon, born on 29th day of January of this year, baptized by the same on March 22d. Sponsors, Henry and his wife Catherine Coon.

Hearkins, Charles Rodgers, of John and Bridget Hearkins, born on 19th of October 1822, baptized by the same on March 22d. Sponsors, John and Bridget Rodgers.

Aron, Philip Ciphert, of Daniel and Mary Magdalen Aron, born on 23d day of February of this year, baptized by the same March 31st. Sponsors, Patrick Donaghy and Eleanor McGirr.

[Space for 2 entries.]

*Original book, page 110.*

Campbell, James, of John and Isabella Campbell, born at Greensburg of the 8th of the May of this year, baptized by Rev. T. McGirr on June 15th. Sponsors, Cornelius Campbell and Eleanor Cain.

Rey, Susan of John and Catharine Rey, born at Derry on the 25th of April, A. D. 1822, baptized by the same on June 15th. Sponsors, Bernard Shery and Mary McGill.

Kelly, John Miracle, of John and Margaret Kelly born on the 6th day of this month and year, baptized by the same on June 11th. Sponsor, Miss Kelly.

[Space 2-3 page, room for 5 entries.]

*Original book, page 111.*

Rodgers, Bridget of Cornelius and Eleanor Rodgers, born on the 2d of February of this year, baptized by the same June 29th. Sponsors, Henry Montgomery and Sarah O'Donell.

Buck, Henry of John and Catherine Buck, born on the 3rd of this month and in this year, baptized by the same on June 29th. Sponsors, George and Mary Ruffener.

Kintz, Elizabeth of Frederick and Mary Kintz, born on the 24th of July of this year, baptized by the same on August 10th. Sponsors, John and his wife Elizabeth Kintz.

Coon, Jacob of George and Mary Coon, born on the 8th of August of this year, baptized by the same on August 31st. Sponsors, Henry and his wife Catherine. (Family name not given.)

Nesler, Elizabeth of Blasius and Rose Nesler, born on the 19th of June of this year, baptized by the same on November 2d. (No sponsors given.)

Stephan, Henry of Louis and Bana Stephan, born on the 13th of June of this year, baptized by the same on November 2d. (No sponsors given.)

Skelly, John Henry, of Hugo and Mary Skelly, born on the 8th of October of this year, (Nothing further said about when baptized, probably November 2d.) Sponsors, Wm. Eastly and Eleanor Brown.

*Original book, page 112. [Space 1 1/4 pages for 12 entries.]*

1824.

*Original book, page 113.*

Leadin, John, of John and Eleanor Leadin, born on 24th of November A. D. 1823, baptized by Rev. Terrence McGirr, February 8th. Sponsors, Bernard McGirr and Mary McDermott.

Coon, Susan, of Jacob and Mary Coon, born February 19th of this year, baptized by the same March 25. Sponsors, George and Catherine Rensel.

Rensel, Anthony, of George and Catherine Rensel, born on the 21st of February of this year, baptized by the same on March 25th. Sponsors, Jacob and Mary Coon.

Eckrod, Mary, of John and Catherine Eckrod, born on the 25th of June A. D. 1821, baptized, by the same March 25th. Sponsor, Barbara Miracle.

Eckrod, Jacob, of John and Catherine Eckrod, born on the 3d of November A. D. 1822, baptized by the same on March 25. Sponsors, Christopher Buck and Mary Kintz.

Eckrod, Peter, of John and Catherine Eckrod, born on the 12th of April A. D. 1823, baptized by the same March 25th. Sponsors, Joseph and Rose Buck.

[Space for one entry.]

Tolen, Michael, of Jeremiah and Mary Tolen, born on the first of March of this year, baptized by the same on April 11th. Sponsors, Michael O'Brien and Anna Kelly.

Reed, Catherine of Matthew and Bridget Reed, born on the 14th of May of this year, baptized by the same on April 11th. Sponsors, Bernard McGirr and Catherine Boner.

[Space for one entry.]

*Original book, page 114.*

Keenan, James, of James and Isabella Keenan, born at Youngstown, 17th of September, A. D. 1823, baptized by Rev. T. McGirr on September 28th. Sponsors, Hugo and Rose Keenan.

Henry, Conrad James, of Conrad and Mary Henry, born on 28th of November, A. D. 1824, in Unity Township, baptized by the same December 12th. Sponsors, John and Elizabeth Kintz.

1825.

Grünwalt, Mary, of John and Anna Grünwalt, born in this town called Unity on the 14th of February of this year and baptized by the same on March 14th. Sponsors, William and his wife Margaret Dougherty.

Kelly, Joseph, of Patrick and Margaret Kelly, born in the the same town on the 17th of this month of this year, baptized by the same on March 22nd. Sponsor, Margaret Kelly.

Cassidy, Anna of Patrick and Bridget Cassidy, born on the 3rd of November A. D. 1824, baptized by the same on April 3rd. Sponsors, Caspar Tar, Magistrate and Mary Henry.

Sendoff, George, of Christopher and Margaret Sendoff, born on the 4th of January of this year, baptized by the same on April 3rd. Sponsors, John Henry and Mary Sendoff.

*Original book, page 115.*

Kintz, Elizabeth Catherine, of Frederic and Mary Kintz, born on the 9th of April of this year, baptized by the same on May 1st. Sponsors, John Markle and Elizabeth Kintz.

Leonard, Anna, of John and A. Leonard, born on the 21st of September A. D. 1824, baptized by the same on May 1st. Sponsors, John McMullen and Eleanor McGirr.

Miller, Nicholas, of George and Elizabeth Miller, born on the 13th of March of this year, baptized by the same on May 15th. Sponsors, Henry Sendoff and Mary Kintz.

Coon, William Jacob of Solomon and Elizabeth Coon, born on the 4th of September of this year, baptized by the same on October 23rd. Sponsors, Peter Toner and Catherine Ruffener.

Coon, Leo, of George and Mary Coon, born on the 14th of September of this year, baptized by the same October 23rd. Sponsors, Joseph Smith and his wife.

1826.

Boner, Sarah, of Patrick and Sarah Boner, born on the 16th of January of this year, baptized by the same on February 12th. Sponsors, Michael McKernan and Jeana Brogan.

Ruffener, William, of Simon and Jeana Ruffener, born on the 19th of January of this year, baptized by the same February 21st. Sponsors, James Leader and Susan Miller.

Davis, Elizabeth of Robert and Bridget Davis, born on the 6th of August of this year, baptized by the same in 1826 (exact date not given.) Sponsors, John McMullin and Margaret Curry.

1827.

*Original book, page 116.*

Johnson, Bridget, of Thomas and Anna Johnson, born on the 31st of December 1826, baptized by Rev. Ter. McGirr (date of baptism not given.) Sponsors, John Gallagher and Anna Duff.

Coon, Cornelius, of Adam and Rachel Coon, born on the 24th of May in this town called Unity, baptized by the same September 1st. Sponsors, Frank Kelly and Catherine Flanagan.

McBride, John, of Philip and Mary McBride, born on the 26th of August of this year in this town, baptized by the same September 2nd. Sponsors, Edward Shevelin and Anna Kintz.

[Rest of page vacant.]

*Original book, page 117.*

1828.

Coon, Mary Magdalen, of George and Mary Coon, born in this town on the 29th of November A. D. 1827 (date of baptism not given.) Sponsors, Martin and his wife Martha Miller.

[Rest of page vacant.]

*Original book, page 118.*

January 22nd, 1829. Nothing else, no entries for the year. Among the marriage entries Rev. Ter. McGirr entered the following baptisms for the year 1828.

*Original book, page 136.*

Stephan, Catherine, of Ludovic and Burga Stephen, born on the 4th of June A. D. 1824 near Greensburg, baptized by the same May 29th. Sponsors, Andrew Crete and Catherine Hergan.

Rukey, Mary Ann, of John and Catherine Rukey, born on the 19th of February A. D. 1824 at Greensburg, baptized by the same May 29th. Sponsors, Andrew Hogen and Amelia Mack.

McBride, Mary, of Philip and Mary McBride, born and baptized by the same on the same day in this town, May 21st. Sponsors, James McBride and Eleanor McBride.

*Original book, page 121.*

RECORD OF MARRIAGES.

1800.

Gallegar-Meckuy: May 10, 1800, in the Church, John Gallegar to Margaret Meckuy. Peter Helbron, pastor.

1801.

Car-Boyl. November 10, 1801, Patrick Car to Petronilla Boyl. Peter Helbron pastor.

1802.

Devine-Meily: January 19, 1802, Michael Devine born in Ireland to Margaret Meily, non-Catholic, unmarried.

Brick-Ruffner: June 1, 1802, Peter Brick to Margaret Ruffner.

Beyl-Graeffert: June 5, 1802, Michael Beyl to Schiny Graeffert from Theron township.

*Original book, page 122.*

Keller-Meccferly: November 8, 1802, Anthony Keller to Margaret Meccferly, widow.

.....-McQuire: November 9, 1802, John ...., baptized before marriage, to Anna McQuire daughter of John McQuire.

Müller-Henry: May 30, 1803, after the customary banns had been announced by me the undersigned, they were solemnly united in matrimony, Martin Müller to Magdalen Henry. Peter Helbron, pastor.

Lees-Reys: August 1, 1803 in the Church John Lees, born in Ireland to Easter Reys, born in America.

O'Dannell-Rogers: August 16, in the Church, Daniel O'Dannell and Cecilia Rogers.

1804.

Brannen-Connor: January 2, 1804 in the Church, Michael Brannen to Mary Connor.

*Original book, page 123.*

Wickly-Ruffner. February 7, 1804 in the Church, William Wickly to Barbara Ruffner.

Meckbraid-Meckyu: April 9, 1804, Neal Meckbraid to Sibbila Meckyu.

Ruffner-Grünewald: July 1, 1804, George Ruffner to Elizabeth Grünewald, daughter of John Grünewald.

Bitcher-Gilaspy: September —, 1804, Feilman Bitcher from New England to Susan Gilaspy.

1805.

Hillenee-Braun: ..... 1805 Athorus Hillenee from Ireland to Mary Braun. Both from Washington.

Mecdavid-Lachery: January 12, 1805, Patrick Mecdavid to Helen Lachery.

1806.

Darboy-Arnold: April 6, 1806, Lawrence Darboy to Honora Arnold.

*Original book, page 124.*

Hendel-Brauer: April 13, Joseph Hendel to Mary Brauer.

1807.

Meccgynly-Calegarh: May 18, James Meccgynly son of James and Bridget Meccgynly to Catherine Calegar daughter of Adam and Mary Calegar, before witness. (names of witness not given).

Schams-Schearer: July 12, 1807, Edward Victor Schams to Mary Schearer.

Reys-Mittneight: July 13, 1807, John Reys to Genieve Mittneight.

[Note: The two preceding entries are recorded in somewhat different form, the phrases "on the one part" and "on the other part" being used. They were entered by Father Helbron.

1808.

Kins-Henrich: August 16, 1808, Frederick Kins to Mary Henrich. Peter Helbron, Pastor.

*Original book, page 125.*

Ruffner-Zinsdorff: November 15, 1808, George Adam Ruffner to Susan Elizabeth Zinsdorff. [Note: Although this entry reads "Before me the undersigned" there is no signature.—L. F. F.

Harcken-Harken: November 20, 1808, Neail Harcken to Bridget Harken.

1809.

Reinzell-Dapper: January 3, 1809, Henry Reinzell to Elizabeth Dapper.

Conner-Kuhn: April 25, 1809, Dionysius Conner to Margaret Kuhn.

Kuhn-Faust: April 25, 1809, Henry Kuhn to Catherine Faust.

Mequeyer-Conner: May 12, 1809, Michael Mequeyer to Margaret Conner.

Schmidt-Peals: June 6, 1809, Jacob Schmidt to Catherin Peals.

*Original book, page 126.*

Kuhn-Ruffner: July 10, 1809, Jacob Kuhn to Mary Ruffner.

1810.

Henrick-Zinsdorff: May 8, 1810, John Henrick to Mary Zinsdorff.

[Here there is an entry of a death which reads as follows: August 4, having been provided with all the Sacraments, Matthias Wagner died aged 84 years.]

Brotice-Ruffner: October 30, 1810, John Brotice to Anna Ruffner. John Brotice returning to Clearfield with his spouse.

1811.

Bicks-Seyvert: May 7, 1811, James Bicks, Calvinist, to Catherine Seyvert, Catholic, the husband promising that the children born would be baptized and brought up in the Catholic Religion.

1812.

Trox-Megough: ..... 26, 1812, George Trox to Bridget Megough.

Reinzel-Dapper: July 7, 1812, Gregory Reinzel to Catherine Dapper.

*Original book, page 127.*

Muller-Zinsdorff: July 7, 1812, Gregory Muller to Catherine Zinsdorff.

Noel-Andressin: August 12, 1812, Simon Noell to Mary Andressin.

1813.

Muller-Gelaspy: ..... 2, 1813, Jacob Muller to Johanna Gelaspy, both from Brownsville.

Aron-Dapper: February 16, 1812, Joseph Aron to Margaret Dapper.

Gerry-Bauman. February 23, 1813, John Gerry to Catherine Bauman.

1815.

Müller-Ruffner: May 4, 1815, George Müller to Susan Ruffner.

Arron-Seyfert: May 9, 1815, Thomas Arron to Susan Seyfert.

*Original book, page 128.*

May 15: Marriages contracted before a magistrate were renewed by me after offspring of heretical marriage according to the rites of the Church. [No names of such parties were entered. L. F. F.]

Henry-Brick: July 4, 1815, James Henry to Elizabeth Brick.

Laden-O'Conner: July 4, 1815, John Laden to Petronilla O'Conner.

Flanningen-Kuhn: September 12, 1815, Charles Flanningen to Catherine Kuhn.

1816.

O'Conner-Layton: May 21, 1816, John O'Connor to Sarah Layton. G. F. X. O' Brien.

Schaffer-Easley: November 10, 1816, Henry Schaffer to Mary Easley. G. F. X. O'Brien.

1817.

Henry-Keans: April 27, 1817, Conrad Henry to Mary Keans. G. F. X. O'Brien.

McLaughlin-McGuire. April 28, 1817, John McLaughlin to Susan McGuire. G. F. X. O'Brien.

Reinsel-Hanlin: August 26, 1817, Conrad Reinsel to Susan Hanlin. G. F. X. O'Brien.

Lynch-Wilson: December ., 1817, James Lynch to Margaret Wilson, Recently converted. Chas. B. Maguire, Pastor.

1818.

Berry-Thomas: January 22, 1818, James Berry to Anna Thomas. Witnesses, Frank Kilday and Daniel Harkins. Chas. B. Maguire, Pastor.

Dogherty-Campbell: ..... 1818, John Dogherty to Isabella Campbell. Witnesses, Laughlin and Bernard Dougherty. Chas. B. Maguire, Pastor.

Flower-Bricker: ..... 1818, on account of the marriage ceremony having been performed before a Lutheran Minister, it was again performed according to the Rites of the Roman Catholic Church between Valentine Flower of the Catholic Religion and Margaret Bricker a Lutheran. Witnesses, Michael and John Maguire. Charles B. Maguire, Pastor.

*Original book, page 130.*

Miller-Keiger: ..... 1818, Peter Miller a Catholic to Elizabeth Keiger a non-Catholic. Witnesses, John Miller, the father and a brother of the bridegroom. Chas. B. Maguire, Pastor.

Campbell-Drun: September 16, 1818, Cornelius Campbell to Susan Drun. Witnesses, Joseph Smith and William Bodenhammer.

Aron-Seifert. November 24, 1818, Daniel Aron to Mary Seifert. Witnesses, Thomas Aron and Daniel Kreth. C. B. Maguire, Pastor.

Molloney-O'Dogharty: December 17, 1818, John Molloney to Johanna O'Dogharty. Witnesses, Bernard and John O'Dogharty, brothers of the bride.

Campbell-Cowan: December 20, 1818, John Campbell to Isabella Cowan. Witnesses, Edward Toner and Cornelius Campbell.

Easley-Lingel: November 14, 1818, Gasper Easley to Rachel Lingel. Witnesses, Conrad Henry and Adam Coon.

*Original book, page 131.*

Short-Karrigan: December 19, 1818, Samuel Short to Mary Karrigan. Witnesses, Michael Maguire and William Dolzin.

Miller-Maguire: ..... 1818, James Miller to Mary Maguire. Witnesses, George Miller and Peter Eckroth.

Maguire-Miller: On the same day (date not given however) Prendergast Maguire to Sarah Miller. Witnesses, George Miller and Peter Eckroth.

Buck-Eckroth: February 1, (probably 1819) Joseph Buck to Elizabeth Eckroth. Witnesses, Edward Toner, and Bernard McManus.

Klinger-Sneider: February 10, (probably 1819) John Klinger to Christina Sneider. Witnesses, Joseph and Daniel Aron.

McChristol-Martin: May 24, (probably 1819) Patrick McChristol to Mary Martin. Witnesses, John Martin and Patrick O'Neill.

Maguire-Maguire: May 25, (probably 1819) Patrick Maguire to Susan Maguire. Witnesses, Michael Maguire and Edward Toner.

*Original book, page 133.*

McMullen-McFie: November 6, A. D. 1821, John McMullen to Mary McFie. Witnesses, Daniel Barr and James Heeny. Rev. Ter. McGirr.

Rensel-Rensell: On the same day by the same, Anthony Rensel to Elizabeth Rensell. Witnesses, Joseph Hanlin and Mardokeus Reed.

O'Brien-Dougherty: February 12, A. D. 1822, by the same, Thomas O'Brien to Elizabeth Dougherty (widow). Witnesses, Patrick McDermott and Bernard McManus.

Aron-Ruffener: July 12, 1822, by the same, George Aron to Margaret Ruffener. Witnesses, Jacob Coon and Joseph Aron.

McClean-Leadin: July 16, 1822, by the same, George McClean non-Catholic to Mary Leadin Catholic. Witnesses, James Toner and James Leadin.

[Note. One entry cut out.]

Sweeny-Ferry: August 12, 1822, by the same, Patrick Sweeny to Anna Ferry. Witnesses, Jacob Khuns and Joseph Henry Khuns.

Hearkins-McKiver: September . . ., 1822, by the same, John Hearkins to Eleanor McKiver. Witnesses, Charles Duffy, Mary Hearkins and Bridget McCrea.

Toner-Leadin: October 10, 1822, by the same, Meredith Toner to Anna Leadin. Witnesses, Peter Toner and John Leadin.

*Original book, page 134.*

Kelly-Toner: November 10, 1822, by the same, Michael Kelly to Anna Toner. Witnesses, Philip McBride and John Toner.

Brown-McGuire: November 11, 1822, by the same, John Brown to Eleanor McGuire. Witnesses, James Brown and James Carthy.

Skelly-Eastly: December 6, by the same, Hugo Skelly to Mary Eastly. Witnesses, Dionysius Connor and Edward Toner.

Heeny-McFie: December 26, 1822, by the same, James Heeny to Margaret McFie. Witnesses, John Toner and William McFie.

Boner-Curran: February 3, A. D. 1823, by the same, Dionysius Boner to Catherine Curran. Witnesses, Bernard McGirr and John Boyle.

Sindoff-Fry: Date not given, Jacob Sindoff to Margaret Fry. Witnesses, John Sindoff and John Henry.

McBride-Sindoff: On the same day (date not given, however) James McBride to Margaret Sindoff. Witnesses, Henry Sindoff, John Henry, Mrs. Khuns.

[Note: These two ceremonies were evidently performed by Father McGirr, although the words "the same" were omitted from the records. L. F. F.]

McKenna-Toner: February 10, 1823, by the same, Patrick McKenna to Margaret Toner. Witnesses Edward Toner, Wilson Jack, Peter Toner and Edward Muldoon.

Kelly-Eastly: June 22, 1824, by the same, Patrick Kelly to Margaret Eastly. Witnesses, Laughlin, Dougherty, and Michael McKenna.

*Original book, page 135.*

Flower-Crete: August 1, 1824, by the same, Valentine Flower to Mary Crete. Witnesses, Edward Toner and Daniel Crete.

Daughan-Duers: November 2, 1824, by the same, John Daughan to Cecilia Duers. Witnesses, Patrick Summers and Thos. Donnelly.

Markle-Kintz: January 9, 1826, by the same, John Markle to Elizabeth Kintz. Witnesses, Jacob Kintz and Joseph Henry.

Kintz-Hanlin: January 9, by the same, George Kintz to Mary Hanlin. Witnesses, Jacob Kintz and Arthur Toner.

Turner-Mullen: June 10, 1826. Bernard Turner to Rachael Mullen. Witnesses James Kenny, James Cain and Charles Finly.

Flower-Bridge: July 1, 1826, by the same, John Flower to Mary Bridge. Witnesses, Michael Crete and George Bridge.

Sindoff-Watterson: November 20, 1826, by the same, Henry Sindoff to Mary Ann Watterson. Witnesses, John Henry and John Watterson.

[Space for 4 entries.]

*Original book, page 136.*

McBride-McDermott. February 1A. D. 1827, by the same, Philip McBride to Mary McDermott. Witnesses, Bernard and Eleanor McGirr.

Smith-Crete: May 1, 1827, by the same, Joseph Smith to Sarah Crete. Witnesses, Philip and Daniel Crete.

[ $\frac{1}{2}$  page space.]

*Original book, page 137.*

Donnelly-O'Donell: May 30, 1827, by the same, Michael Donnelly to Sarah O'Donell. Witness, Cornelius Rodgers and Madame Montgomery. Rev. Ter. McGirr.

McBride-McBride: July 26, 1827, James McBride to Catherine McBride. Witnesses, Bernard McGinly and ..... (name not given nor "by the same" entered on the record.)

Eastly-Adams: May 3, A. D. 1828, James Eastly to Martha Adams. Witnesses, Jaspar Eastly and his wife. Rev. Ter. McGirr.

Galagher-Duff: August 8, 1828, by the same, John Gallagher to Anna Duff. Witnesses, Con. Johnson and Hanna McKever.

Hanlin-Campbell: August 10, 1828, by the same, Walter Hanlin to Sarah Campbell. Witnesses, Philip Campbell and Mary Brauly.

[October  $\frac{1}{2}$  page space.]

*Original book, page 138.*

Hanlin-Burtell: January 22, 1829, Joseph Hanlin to Mary Burtell. Witnesses, James McBride and John Kealer. Rev. Ter. McGirr.

Waterson-Kintz: April 29, 1829, by the same, James Waterson to Mary Kintz. Witnesses, Frederick Kintz and John Waterson.

Lacy-McCrea: November 1, 1829, by the same, James Lacy to Unity McCrea. Witnesses, Bernard McGirr and Mordecai Reed.

Cary-White: November 1, 1829, by the same, Thomas Cary to Mary White. Witnesses, Bernard McGirr and James White.

Meehan-Kelly: February 4, 1830, by the same, Patrick Meehan to Mary Kelly. Witnesses, Bernard McGirr and James McBride.

Cochran-Gililin: March 21, 1830, by the same, Luke Cochran to Anna Gililin. Witnesses, Patrick Kiely, Eugene Gauiy and Michael Goldin.

Murphy-Winn: March 23, 1830, by the same, James Murphy to Mary Winn. Witnesses, Bernard McGirr and Patrick Summers.

McEntire-Ryan: April 30, 1830, Eugene McEntire to Eleanor Ryan. Witnesses, Lawrence Mansfield and Eleanor McGirr.

O'Neil-McCrea: May 10, 1830, by the same, Daniel O'Neil to Bridget McCrea. Witnesses, Cornelius Harkins and Lady Heany.

RECORD OF FUNERALS.

1800.

*Original book, page 81.*

Under the administration of Rev. Peter Helbron.

Maloscoy, John, April 4, having died suddenly was buried outside the cemetery.

1803.

Barbara, Mary, aged 97, died on September 8, 1803, and was buried in the cemetery.

1804.

\_\_\_\_\_, Margaret, aged 23 years, died on March 1, buried in the cemetery.

Brick, Mary Elizabeth, died June 16, 2 months old. Daughter of Henry Brick.

1808.

Kuhn, Henry, died June 24.

1809.

Moholland, James, 6 years old, son of David Moholland, buried the 30th.

1810.

Grünewald, Catherine, widow, died ..... (date not given.)

1814.

Brick, Matthias, having been provided with all the Sacraments, died (date not given).

*Original book, page 148.*

The heading "Record of Funerals" under the administration of Father Charles Bonaventure Maguire of Ireland of the order of the Minor Friars of the Strict Observation, in the capacity of pastor in the year of our Lord

1818.

Colter, James, died January 21, having been born 2 weeks before, was buried in the cemetery.

Brück, George, died in the 22nd year of his age on January 25, was buried in the cemetery.

Sheridan, William, son of John, died on February 5, having been born 3 months before, was buried in the cemetery.

Henry, James, in his 31st year (died on March 8th), having received all the Sacraments, was buried in the cemetery.

Brück, Margaret, in her 27th year, died February 6, buried in the cemetery.

Hayney, John, died February 9, in his 52nd year, was buried in the cemetery.

Mergel, Catherine, 3 months old, died June 5th, buried in the cemetery.

*Original book, page 147.*

1819.

Rufner, Catherine, wife of Mr. Simon Rufner in her .... year, died February 12, was buried in the cemetery.

Flour, John, in his 49th year, died April 20, was buried in the cemetery.

Flour, Daniel, son of John and Anna Mary Flour in his 2nd year, died April 21st, and was buried in the cemetery.

Rogers, Peter, aged . . . . . died June 12th and was buried in the cemetery.

Miller, Anna, in her 71st year, died June 18th and was buried in the cemetery.

Brogan, Sarah, daughter of Charles and Agnes Brogan, 3 years old, died July 13th, and was buried in the cemetery.

Huntsberger, Anna Mary Catherine, died of a snake bite at the age of 38. July 14th, and was buried in the cemetery.

Donnelly, Simon, died July 21, at the age of 28 and was buried in the cemetery.

Thomas, Margaret, died on August 29th at the age of 59 and was buried in the cemetery.

O'Connor, James, and . . . . . children of John and Sarah O'Connor, that one . . . . . died on the same day.

*Original book, page 146.*

O'Connor, Anna, died on August 30, . . . . . years old, and was buried in the cemetery.

Harkins, Bridget, daughter of Daniel and Margaret Harkins, 3 days old, died in December, (date not given) and was buried in the cemetery.

*Original book, page 154.*

Paschal Confessions were heard by Rev. Peter Helbron, Pastor, for the year, in the years and in the number of penitents as below.

1801	Confessions,	74	1809	Confessions,	174
1802	"	105	1810	"	120
1803	"	126	1811	"	173
1804	"	128	1812	"	162
1805	"	132	1813	"	170
1806	"	134	1814	"	171
1807	"	145	1815	"	165
1808	"	168			

## THE LIFE OF BISHOP CONWELL

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BY MARTIN I. J. GRIFFIN

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### CHAPTER XXVI.

THE CONDEMNATION OF THE “AGREEMENT”.—STATE OF RELIGION IN THE DIOCESE.—THE BISHOP INVITED TO ROME.—APPOINTMENT OF NEW PASTORS.—DEDICATION AT HARRISBURG.—THE BISHOP’S SALARY.

But the “Agreement” of October, 1826, was still on trial before the Court of Rome. We have seen how universally it was condemned in this country by all except the malcontent members of St. Mary’s. Bishop Conwell wrote to the Propaganda on October 20th, and again on November 20th, 1826, but seems to have merely informed the Propaganda that an agreement had been formed between himself and the Trustees. The Sacred Congregation seems to have asked for the details of the affair, so the Bishop wrote again on February 1st, 1827, but seems to have given only a summary of the agreement. Evidently the Propaganda insisted on a full and authentic copy of the agreement. Such a copy, translated into Italian by Rev. Anthony Kohlman, was sent to Rome on March 20th. By this time the Bishop was fully aware that the agreement would be condemned by Rome, for he remarked to Father Kenny that it “was not worth a straw”.

The Sacred Congregation met and acted upon the matter on April 30th, and on May 6th their action was formally approved by his Holiness, Leo XII. Information of this decision reached Bishop Conwell and the other American Prelates in the early part of July.

Archbishop Marechal wrote conveying the information to Bishop Conwell on the 17th, or possibly the 18th. Bishop Conwell replied on the 19th, as follows:

PHILADELPHIA, July 19th, 1827.

*My Dear and Honored Lord,*

Your Grace's favor is just come to hand. I have received a document from the Propaganda with the same intelligence, than which nothing can give me greater pleasure, and I shall have it published on Sunday in all the churches. Tho' evil is not to be done that good may ensue from it, I hope it will have a good effect universally. And indeed the best effects have long since resulted from it, for it has prevented a schism which might have been incurable.

Wishing most sincerely that your Grace's health is in the way of improvement, I have the honor to be with the greatest respect and veneration,

My Dear and most honored Lord, Your Grace's ever devoted Friend and Brother,

HENRY CONWELL, *Bp. of Phila.*

MOST REV. A. B. MARESCHAL.

(From the Original in the Catholic Archives of America,  
Notre Dame, Ind.)

The letter of condemnation was as follows:

To The Right Rev, and Most Illustrious HENRY CONWELL,  
Bishop of Philadelphia,

*Right Rev. and most Illustrious Sir,*

Your letters of the 20th of October and the 20th of November in the year 1826, in which you inform us of a certain agreement, entered into between you and the Trustees of your Cathedral Church of St. Mary's, have reached us: also we have received from the Rev. Anthony Kohlman, of the Society of Jesus, a letter written to him by the Rev. Michael Hurley of the Augustinian Order, on the 22nd of January 1827, in which, as also in your letter

of the 1st of February, is contained the substance of the agreement made with the trustees, translated into Italian for the Cardinals, by Father Kohlman himself, that it might be exhibited to the Sacred Congregation. Finally we have received your letter of the 20th of March from Philadelphia, and to which was joined an authentic copy of the aforesaid agreement entered into on the 9th of October, 1826, between you and the Trustees of St. Mary's; together with the letter of some of the trustees of that church, dated on the 4th of November of the said year, which convention itself was submitted to the judgment of the Sacred Congregation De Propaganda Fide. Truly, when we observed the counsel taken by the Trustees of submitting the agreement itself to the opinion of the Sacred Congregation, we have been somewhat relieved from the great affliction into which we were cast, when we began to consider that agreement, and when we saw the declaration which was made by the Trustees on the day of entering the agreement. And because we understood that you would certainly, with good will, obey the injunction of the Sacred Congregation and of the Apostolic See, and were also persuaded that you could not have been induced, except for want of duly considering the nature of the transaction, to have entered into that agreement and received that declaration; we took argument of consolation, when from the letter of the Trustees dated the 4th of November, we could see ground of hope for their receiving with the proper respect the answer of the Sacred Congregation.

Wherefore we have to signify to you that the most eminent Cardinals, being in general assembly to pass judgment upon this whole case, on the 30th of April, easily seeing that this agreement and declaration were calculated to overthrow the episcopal power, and the discipline concerning that power in that diocese, judged by common suffrage, that the agreement and declaration concerning which there is question, are to be entirely reprobated, and that they desired the same to be openly made known to you. And that you and others might be convinced of the very great importance of the affair under consideration, and especially how necessary it is for the in-

terests of religion that it should be known to all persons, that the said agreement and declaration are to be reprobated, we have also to communicate to you that Peter hath in this case spoken by Leo, for our most holy Lord, Leo XII, having accurately weighed the case, did, on the 6th day of May, confirm the aforesaid answer of the Sacred Congregation, and expressly manifested his desire that all the Catholics dwelling in that country should be admonished that he did also decree that the said agreement and declaration were to be altogether reprobated.

We therefore are confident that since the Trustees have sought the judgment of the Apostolic See in this case, so all will obey that sentence which has gone forth from the Apostolic See itself, and that church matters will henceforth return to their lawful order, and be in future preserved within the same.

We pray God meantime long to preserve you safe and happy.

Rome, from the buildings of the Sacred Congregation De Propaganda Fide, May 19th 1827.

Your most obsequious brother,

D. MAURUS, CARDINAL CAPPELLARI,  
Prefect.

PETER CAPRANO, *Archbishop of Iconium,*

Secretary of the Sacred Congregation De Propaganda Fide.

[A true copy.] HENRY, *Bishop of Philadelphia.*

This document is found in England's *Works*, V, 209.

The other Bishops of the United States received notice of this decision in a document translated by Bishop England (*Works*, V, 206).

*Right Reverend and Most Illustrious Sir.*

You, who so well know that the first object of the Sacred Congregation of the Propaganda Fide is, that the holy Catholic doctrine and discipline of the Church concerning ecclesiastical jurisdiction should be everywhere preserved in order and under protection, will easily understand how grievously the Sacred

Congregation was affected by what occurred in Philadelphia on the 9th of October 1826, between the Right Reverend Father, Henry Conwell, Bishop of Philadelphia, and the Trustees of the Cathedral Church of St. Mary's. For on that day such an agreement and declaration was entered into between the Bishop of Philadelphia and the Trustees, as that each of them was calculated to overthrow the episcopal authority and the ecclesiastical discipline concerning that authority in the diocese of Philadelphia. The Sacred Congregation is indeed persuaded that the Bishop was brought to give his consent in that case without having given the matter sufficient accurate consideration; but the Sacred Congregation feels it to be its duty to make its opinion of that agreement and declaration known to all persons. Wherefore it communicates that opinion to you, and desires it to be openly made known by you that the most eminent Cardinals, in general assembly held to judge of this subject upon the 30th of April, by their common suffrage have given as their judgment, that the said agreement and declaration, which were the subjects of debate, were to be altogether reprobated.

Moreover that it might be well understood of how great an importance is the subject matter, and how much the interests of religion require the reprobation of that agreement and declaration to be known to all, especially in that country, the Sacred Congregation has to communicate to you, that in this matter Peter has spoken through Leo. For our most holy Lord, Leo XII, having maturely considered the affair, did on the 6th of May, confirm the aforesaid answer of the Sacred Congregation, and did expressly manifest his desire to admonish all the Catholics dwelling in those regions that he also decreed that the specified agreement and declaration were by all means to be reprobated.

I trust, therefore, that when the opinion of the Apostolic See upon this subject shall have been known in America, all will obey, and that the concerns of the Church will be preserved in their lawful order; and I beseech God long to preserve you safe and happy.

Rome, from the buildings of the Sacred Congregation De Propaganda Fide, May 19th, 1827.

Your most obsequious brother,  
D. MAURUS, CARDINAL CAPPELLARI,  
Prefect.

PETER CAPRANO, *Archbishop of Iconium,*  
Secretary of the Sacred Congregation De Propaganda Fide.

Bishop Conwell notified the Trustees of the decision in this letter:

To the Trustees of St. Mary's Church.

PHILADELPHIA, July 20th, 1827.

Gentlemen,

It is made the duty of the undersigned to inform you that in a full assembly (*Generali Conventu*) of the Cardinals of the Sacred Congregation de Propaganda Fide, held at Rome on the 30th of April last, the articles of agreement signed on the 9th of October, 1826 between the undersigned and the Trustees of St. Mary's Church have been formally condemned and declared null and void, as tending to overthrow the episcopal authority and church discipline heretofore existing in this diocese (*facile intelligentes conventionem ac declarationem illam spectare ad episcopalem potestatem in diocesi ista revertendam*). The undersigned has to inform the Trustees of St. Mary's Church moreover that on the 6th day of May following, the said decision of the Sacred Congregation was solemnly confirmed and approved by his Holiness, Pope Leo XII. The Trustees of St. Mary's Church will therefore perceive that the undersigned is bound by every tie of their common Religion to resume and act on his full canonical power as exercised by all the Catholic Bishops of these United States. The undersigned does not intend to recall however the promise he gave the Trustees in his last communication, but is still ready to appoint as pastors of St. Mary's besides himself any two Rev. Gentlemen having faculties in any diocese within the United States, Philadelphia excepted.

Signed

HENRY CONWELL, *Bishop of Philadelphia.*

When the Trustees received this letter, July 20th, John Leamy at once tendered his resignation as Treasurer and as Trustee. It was accepted and Richard W. Meade elected Trustee for the unexpired term. Lewis Ryan was chosen Treasurer.

On Sunday, July 22nd, the thirteenth anniversary of the death of Bishop Egan, Bishop Conwell read to the congregation of St. Mary's the following recantation of the agreement:

I have received official information from Rome, dated the 19th of May, that on the 30th of April was held a full meeting of the Cardinals of the Sacred Congregation de Propaganda Fide, convened for the purpose of examining whether the articles of agreement between the Bishop of Philadelphia and the Trustees of St. Mary's Church, on the 9th of October, 1826, accorded with the canons of the church or not, when it had been decreed and declared, after due deliberation, that the said articles were uncatholic and uncanonical, and consequently null and void, and on the 6th day of May, His Holiness, Pope Leo XII attended a meeting on the same occasion *in propria persona*, when the said decision of the Cardinals was taken into consideration and confirmed by his Holiness in due form.

Therefore in obedience to this decree, I do hereby declare and publish that the said articles of this agreement are not in accordance with the doctrines and canons of the Catholic Church, having been repealed and abrogated by the supreme tribunal of the Church, and therefore to be declared no longer obligatory, and, that, being bound in conscience to obey this decision, I do most willingly submit, and engage to act on that full canonical power, claimed and exercised universally by the Bishops of every nation in the world, as well as by my immediate brethren, the Bishops of the United States, whose favor and indulgence I crave on this occasion.

In conclusion I must observe that, as the agreement of which there is question, has been pronounced null and void, the appointments and arrangements made under it are null and void also.

Published *ore proprio* in the Cathedral of the Diocese, *inter Missarum solemnia*, on Sunday, the 22nd day of July 1827,  
By me

HENRY CONWELL, *Bishop of Philadelphia.*

Bishop England (*Works*, V, 210) has preserved this document for us. On July 23rd, 1827, Fr. Hughes wrote to Fr. Hayden:

I suppose you have heard before this that the articles have been condemned by the highest tribunal in the Catholic Church. Their condemnation was published yesterday in all the Catholic Churches in this city, to the inexpressible joy of your humble servant. You see by this that the court of Rome is determined that the Bishop shall be Bishop in spite of him. It seems that Providence has directed your retirement and mine from St. Mary's Church to take place in time. We should feel cheap enough at leaving it in consequence of the late document. It was anticipated that the opposition would triumph: and perhaps so they would if the communication (?) had not caught them trying to smuggle their favorites into St. Mary's under the shelter of the very articles which they once condemned.

As to the suit, I can not inform you officially. Mr. Randal having been abroad for some time and not being expected until Saturday next.

The "suit" was the case of Fr. Harold vs. Fr. Hughes in consequence of his accession to the Baxter affair.

Before dismissing the subject of lay patronage in this country and the view which Rome took of its standing, it is well to notice what Leo XII said in the Brief of August 16th, 1828, addressed to Bishop Rosati of St. Louis, in reference to the lay Trustees of New Orleans, who had petitioned the Congress of the United States for power to reject those parish priests whom the Bishop might appoint without their previous consent, and that of their people, in which he refers to the case of Philadelphia.

The lay Trustees of the Cathedral Church of Philadelphia had not long before incurred, as you know, the guilt of such temerity, but our predecessor Pius VII of happy memory, in a letter to the Archbishop of Baltimore, sharply rebuked them and seriously admonished them to speedily return to their duty. But turning a deaf ear to the voice of the chief pastor, and taking advantage of the too mild disposition of the Bishop, they continued in the schismatical course upon which they had entered, and even went so far as to induce him to admit a Declaration, whereby a manifold wound was inflicted on Episcopal authority, and the election of parish priests was announced as pertaining in a certain measure to the Trustees.

Our Congregation de Propaganda Fide, always alert in matters belonging to its jurisdiction, when informed of this occurrence took issue with the Bishop of Philadelphia on account of this inconsiderate action, and unanimously decided that the Agreement and Declaration aforesaid were altogether to be disapproved of; which decision was quickly strengthened by the judgment of Our Apostolical authority. Letters announcing this decision were written in our name to the said Bishop and to the other Bishops of North America, and made a deep impression on the minds of Catholics. The Bishop of Philadelphia himself read those letters to the congregation from the altar of his Cathedral, and ordered them to be read in all the parish churches of his diocese. They then appeared in public print and from that time the Philadelphia Agreement has been considered as having no force.

Then what shall we say of the lay Trustees of the Church of New Orleans, who are endeavoring to renew the audacious crime of the Philadelphians, and are obstinately opposing our Apostolic decision, which is certainly not unknown to them.

It is worthy of note that although the strife of the past seven years had certainly destroyed the faith of many persons, and lessened the religious zeal and attachment of many more, yet from time to time we find evidence that the church's losses were replaced, and that the number of the

faithful increased rather than diminished. In the height of the struggle, Bishop Conwell reported to the Archbishop that the number of communions at St. Joseph's was greater than ever. Now we find it recorded that Father Hughes, after but a few months' service in the city, received no less than thirteen converts on September 23d. During October Bishop Conwell confirmed upwards of 700 persons at St. Joseph's and several hundred at St. Augustine's.

In August the Propaganda invited Bishop Conwell to come to Rome. The invitation, in the light of subsequent events, was significant. It directed that Archbishop Marechal should take charge of the diocese during his absence. But the Archbishop was then sick with the illness which ended his life on January 28th, 1828, and therefore declined the burden of an extra charge. Bishop Conwell wrote on November 14th, declining to undertake the journey as requested, and alleging as his reason the debility produced by the heat of the Summer.

After the resignation of Fathers Hughes and O'Reilly, St. Mary's seems to have been without any regular pastor except the Bishop until Wednesday, October 17th, when the Bishop, being about to start upon a visitation of the diocese, appointed Fathers Harold and Ryan, and notified the Board in this letter to the Trustees, which was published in the *Aurora* of October 22nd and in the *National Gazette*:

PHILADELPHIA, Oct. 17th, 1827.

Dear Sir,

I have authorized the Rev. Wm. Vincent Harold, and the Rev. John Ryan, to undertake the pastoral function and officiate in St. Mary's Church, without delay, having conferred on them the necessary faculties for that purpose, and request you will have the goodness to communicate this intelligence to the Board of Trustees, and the congregation at large, with my best compliments.

I have the honor to be, with respect and regard, Dear Sir,  
your faithful friend and servant in Christ,

HENRY CONWELL, *Bishop of Philadelphia.*

ARCHIBOLD RANDALL, *Esq.*

Secretary of Board of Trustees of St. Mary's Church.

Though the Agreement had been condemned and was now recognized as null, it had at least established a temporary truce, during which much of the hard feelings aroused by the strife had had time to subside. On the one hand, Bishop Conwell seems to have forgotten, or forgiven, Father Harold's attitude towards him, and restored to him his faculties and his pastorsehip at St. Mary's. On the other hand, many of those who, during the years of the Hoganite schism, opposed Harold most bitterly, now freely accepted him as "a suitable pastor". But the old leaven, the question of presentation, had not entirely disappeared. On the evening when they received the notification give above, the Trustees appointed Messrs. Barry, Ryan and Randall a committee "to confer with Dr. Conwell on the subject, with power to recommend suitable persons as suitable pastors". They made no opposition to the appointment; in fact, they had gotten the pastors they wanted, but they still wished to hold by implication, if not directly, that "permanent pastors" could not be appointed without their recommendation, and therefore treated the Bishop's appointment as only temporary.

Father Kenny records on Sunday, October 21st, his receipt of the news of Harold's "rehabilitation", and comments on it as follows: "This news is cheering to me, although it is given without any accompanying explanation as to what amends for the past, what footing for the future."

On this day, Sunday, October 21st, the Bishop and Rev. M. Hurley, of St. Augustine's were at Harrisburg, in accordance with the following notice, which appeared in the *U. S. Miscellany* of that date:

The new Catholic Chapel at Harrisburg under the pastoral care of Rev. Mr. Curran, will be consecrated to the service of Almighty God, on Sunday next the 21st inst., by the Rt. Rev. Henry Conwell, D. D., Bishop of Pennsylvania, and an appropriate discourse will be delivered by Rev. Dr. Hurley of Philadelphia.

On the next day the Bishop gave confirmation to "exceeding 100 well dressed females and boys". "The venerable prelate, dressed in his pontificals, addressed the children in a most impressive exhortation, exciting them to a perseverance in the service of their God, and of manfully bearing the crosses of this life, that they may be ever happy in the kingdom of God." (Quoted in the *U. S. Miscellany* of November 10th from the *Baltimore Gazette*.)

On November 7th a meeting of the Trustees was held, Bishop Conwell presiding. A resolution was passed that, as the agreement is not binding, the Bishop's salary be \$200, as he "is unable to discharge the active duties of pastor of any particular congregation and it being right and expedient that every church in this diocese should contribute to support the dignity of the episcopal office." A committee reported in favor of the approval of the Bishop's appointments, upon which the Bishop retired from the chair, and Mr. Meade took his place. Then the report of the Committee was adopted and the salary of each pastor fixed at \$600. By this proceeding the Trustees showed an inclination to maintain the question of the right of presentation, decided by Rome, since they exercised the disputed right at least to the extent of approval. The fixing of the Bishop's salary at \$200 was in accord with the agreement between the churches of Philadelphia made in 1808, at the time of Bishop Egan's appointment, but it seems to deny him at least some of his rights as pastor of St. Mary's, and so to a certain extent reopened the old question of his right to appoint himself as one of the pastors of that church. It be-

came afterwards, as we shall see, a very serious matter for the aged Bishop.

On December 20th, Bishop Conwell ordained at St. Augustine's, George Aloysius Carrell, who was born in Philadelphia, June 13th, 1803, and baptized at St. Joseph's. He was consecrated Bishop of Covington, Ky., at Cincinnati, November 1st, 1853, by Archbishop Purcell, assisted by Bishops Henni and Lefevre. He died at Covington, September 25th, 1868. (Reuss, *Bibliographiae*, p. 20.)

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## CHAPTER XXVII.

1828.

ACCESSION OF ARCHBISHOP WHITFIELD.—CONWELL AT WILMINGTON.—ELECTION OF TRUSTEES.—CONWELL AGAIN SUMMONED TO ROME.—HAROLD AND RYAN ORDERED TO CINCINNATI.—DEATH OF R. W. MEADE.—CONWELL SAILS FOR ROME.—HAROLD AND RYAN REMAIN.—THEY APPEAL TO ROME AND TO THE AMERICAN GOVERNMENT.

Archbishop Marechal had been in ill-health with dropsy in the chest. This compelled him to decline the charge of Philadelphia during the proposed absence of Bishop Conwell in Rome. Shortly after he petitioned the Holy See to grant him a coadjutor. Rev. James Whitfield, one of the three whom he had recommended for the post, was appointed on January 8th, 1828, as Bishop of Appolonia, and coadjutor to Archbishop Marechal, with right of succession. But before the Bulls of consecration arrived the Archbishop died on January 29th. The documents reached Baltimore in the latter part of the following March, and the Bishop-elect immediately notified Bishop Conwell, among others, of his succession. Conwell made response as follows:

PHILADELPHIA, March 29th, 1828.

*My Dear Lord,*

Having returned from New York yesterday the — did not reach me sooner than this date. On my return I learned with great pleasure that Mr. Cooper had received from Baltimore a letter, giving the news of the receipt of the Consecration Bull. I therefore avail myself of this opportunity to congratulate you on that occasion, which affords me the greatest pleasure and satisfaction. I left New York on Thursday, where the news had not yet reached. I shall attend to the oils and all your directions. Whilst I have the honor to be with the greatest respect, My Dear Lord, your Grace's faithful friend and brother in Christ.

HENRY CONWELL, *Bp. of Philadelphia.*

Excuse the European phraseology and titles of courtesy which I have invariably used, whilst I leave every man to the freedom of his choice in the like regard, without censure or comment.

I had occasion to write to Dr. Branston this day and announced to him your appointment to the high rank of Archbishop, desiring him to notify the same to the clergy. Adieu., *quid supra.*

Further, a voluminous manuscript, purporting to be a Christian Doctrine for Catholics, in the German character and language, has been put into my hands for approbation or censure, with a view to publication: would Messrs. Bechter or Roloff take the trouble of perusing it for that purpose?

On January 30th Bishop Conwell married the Chevalier Cavarandossy de Thoet, Major of Cavalry, Consul General of his Sardinian Majesty to the United States, to Miss Marie Antoinette Hersilie, eldest daughter of the Chevalier De Auranville of Martinico.

From Father Kenny's copious Diary we learn that Bishop Conwell, on February 10th, had arrived at William Larkins' "last night and celebrated in church this day at 9 A. M." Mrs. Rose Larkins died while Father Kenny was saying

11 o'clock Mass. Next day Fr. Kenny "celebrated mass for the repose of the soul of Mrs. Larkins at 8 A. M., and Rt. Rev. Bishop Conwell at 9 A. M." He remained on purpose for the funeral and officiated thereat. Mrs. Annie Lavary reported to me a conversation that she heard between our Rt. Rev. Bishop and William Larkins as to Mrs. Larkins' funeral. She had three children buried in Coffee Run Churchyard and expressed her wish to be laid with her children. The Rt. Rev. Bishop Conwell overruled the dying mother's wish by saying that after Rev. P. Ky's death there shall be no priest stationed at Coffee Run, or at Coffee Run Church. (Father Kenny died in 1840.)

The annual election for Trustees was held on April 1st. Arch. Randall, John T. Sullivan, John Snyder, Sr., Ber'd Gallagher, John T. McBride, Joseph Dugan, John Keefe and Joseph Snyder, Jr., were chosen. Peter Snyder was appointed by the Board to be sexton. The annual report from April 1st, 1827 to April 1st, 1828 shows that the expenditures amounted to \$6,649.10, of which \$800 was for salaries of the Bishop and the pastors.

May 2nd Father Hughes wrote: "At St. Joseph's all is quiet. I received such encouragement that I was lately on the point of enlarging the church, which is much too small for the concourse of people that attend it. But I have declined for the present."

On May 15th, Bishop Conwell, assisted by Fathers Hurley and Hughes, dedicated the church of St. Denis at Cobb's Creek (*Diary Mary Lloyd*). The church was remarkable for the number of the priests stationed there who became Bishops, viz., Frs. John Hughes, Michael O'Conner, Baroni, F. X. Gartland, P. R. Kenrick, and Thomas Galberry. Rev. John P. O'Dwyer, appointed (?) Bishop of Savannah, died before consecration. (Mrs. Shea, March 6th, 1897.)

On May 26th Rev. James Whitfield was consecrated at Baltimore, the fourth Archbishop of that see, by Bishop

Flaget, assisted by Bishops Conwell and Dubois. The sermon was delivered by Rev. Samuel Eccleston, who became Archbishop Whitfield's successor upon his death, October 19th, 1834.

Peace was not yet. Rome insisted upon seeing Bishop Conwell personally, and on the removal of Fathers Harold and Ryan. The Bishop had declined to accept the first intimation that he was wanted in Rome. Soon there came a second. It read:

*Most Reverend Sir,*

Your letter of the 14th of November, 1827, in answer to that of the Sacred Congregation of the 11th of August, has been received. In our letter you have been invited to Rome, and you were informed that the Apostolic Administration of your Diocese had been in the mean time committed to Archbishop Ambrose Marechal.

Now I have to give you notice that the Archbishop has declined to undertake this commission on account of bad health, and that in consequence His Holiness Leo XII has commissioned the Sacred Congregation to write to you again, to signify that His Holiness expects you to come to Rome without delay, as a mark of your veneration for himself, as also for the Apostolic See, where you will be received with the demonstrations of respect fully expressed in our former letters.

During your absence from the diocese of Philadelphia, and until matters be otherwise disposed of, His Holiness has appointed Rev. Wm. Mathews, pastor at Washington, to the goverment of the diocese in the quality of Vicar General Apostolic.

Finally you are hereby informed that the Rev. William Vincent Harold, and John Ryan are directed by his Holiness to leave the Diocese of Philadelphia, and that the Sacred Congregation has desired them to repair to Cincinnati and there to be employed in the functions of the sacred ministry.

We are fully convinced of your entire obedience to the will of His Holiness on this occasion, especially since the debility

produced by the extreme heat of the summer, mentioned in your letter of Nov. 14th which prevented you from undertaking so long a journey last year, no longer exists.

Praying God in the mean time to grant you long life and the enjoyment of health and happiness.

I remain your Lordship's  
Most Affectionate Brother,  
D. MAURUS CARDINAL CAPPELLARI,  
*Prefect of the Propaganda.*

To THE REV. DR. CONWELL, *Bishop of Philadelphia.*

Dated at Rome in the Sacred College of the Propaganda this 8th day of March, 1828.

PETRUS CAPRANO,  
*Archbishop of Iconium.*

A copy of the letter to Father Harold is preserved in the Catholic Archives of America in Notre Dame, Indiana.

*Rev. Father,*

His Holiness Pope Leo XII desiring to take such measures as may restore tranquillity to the Church of Philadelphia, so long disturbed, has given directions that a letter in his name, should be addressed to the Rt. Rev. Bishop Conwell, urging him to proceed as soon as possible to Rome: and has also deputed Rev. Wm. Mathews, Parish Priest of Washington, Vicar General Apostolic of the Diocese of Philadelphia, during the absence of the aforesaid Bishop from his diocese, and to govern the same until such time as the Holy See shall have otherwise provided.

His Holiness has ordered, moreover, that it be signified to yourself and your companion, the Rev. J. Ryan, that it is his earnest wish, that both depart out of the diocese of Philadelphia, and it is the will of the Sacred Congregation that you both proceed to the Church of Cincinnati, in which your ministry may be exercised with great advantage.

His Holiness assures himself that Bishop Conwell will proceed to Rome, without any hesitation, in further proof of his

respect for the Apostolic See; and he entertains the persuasion of receiving on your part, a like evidence of your regard for the obedience due to him. So that from your conduct, all may learn how essentially it is the duty of Catholics, and especially of the priesthood, to obey the commands of the sovereign Pontiff. It will be most agreeable to the Sacred Congregation, to be advised of your speedy departure from Philadelphia, towards Cincinnati, in compliance with their will.

Together with this letter you will receive one from the Rev. Joseph Vilzi, Vicar General of the Order of Preachers, on the necessity of your going to Cincinnati, in compliance with his will.

I shall add nothing touching the wishes of the Sacred Congregation which coincide altogether with those of His Holiness, praying God meanwhile to bestow every blessing upon you, I remain,

Yr. obedient servant,  
D. M. CARDINAL CAPPELLARI,  
*Prefect.*

PETER CAPRANO,  
*Archbishop of Iconium, Secy.*  
Given at Rome &c.

The Rev. Joseph Vilzi, Vicar General of the Order of Preachers, to which both priests belonged, wrote as follows:

*Very Reverend Father:*

The Supreme Pastor of the Church, moved by special considerations regarding the church of Philadelphia, has resolved that the Rt, Rev. Henry Conwell come to Rome; and has also deemed it expedient that you and your colleague, the Rev. J. Ryan, depart from Philadelphia. This wish of the Pontiff will be manifested to you in a letter addressed to you by the Sacred Congregation of the Propaganda. I deprecate all inquiry on your part, as to the reasons which may have moved His Holiness to adopt this measure, for no doubt must be entertained as to their wisdom and necessity. There is only one thing for you to keep in view, and that is, that the will

of the Pope is the law and rule at all times to be obeyed, to the setting aside of every reason arising out of human affairs. It is well known to you that the spirit of religion, and the very order of ecclesiastical government, as well as the spirit of our institute, demand this kind of obedience.

I am aware that your services in that church have been productive of advantages in the cause of religion, but the providence of God now undoubtedly summons you to a different field for the exercise of your zeal. Wherefore it is not only my command, but my request and entreaty, that you proceed from Philadelphia to the Church of Cincinnati, where the harvest is great whilst the laborers are few; and I am the more desirous in this matter, since our Order flourishes greatly in that quarter, and perhaps this change happens not without a special providence, which would give it the accession of your labours.

You have now the means of recommending yourself to special favor; but should you not embrace the wise alternative, you know the consequences.

I well know, however, how pure and devoted are your religious dispositions, and with what reverence and veneration you regard the Apostolic See. Wherefore I doubt not that you will afford the noble testimony of obedience and submission required of you. This will prove most acceptable not only to His Holiness, but also to myself.

Given at Rome, Convent of the Minerva, 29th Feb. 1828,

JOSEPH VELZI, *Vic. Gen. Ord. Pr.*

*and Master of the Sacred Palace.*

The mandate from Rome to the Bishop, and doubtless also the orders addressed to the Dominicans Harold and Ryan, caused much commotion among the people and occasioned the circulation of various reports as to the contents of these documents. This prompted the Bishop to issue a pamphlet of six pages in which he gave the translation of the letter of Cardinal Cappellari, to which he prefixed the following notice:

TO THE PUBLIC IN GENERAL WHO MAY FEEL INTERESTED  
IN THE CASE HEREIN SPECIFIED:

A letter lately received from Rome by the Bishop of Philadelphia has been differently represented, and, lest the public might be deceived and led into error on that subject, I consider it a duty to have this letter and a faithful translation of it into English printed and communicated publicly, which I now offer for the purpose of preventing unfounded allegations, and at the same time to signify my readiness to comply with the dictates and injunctions of my spiritual superior in all spiritual concerns, and that it is totally out of my power to exempt myself or others, by any kind of dispensation, under any pretext whatsoever, from the obligation of obedience in said cases to the orders of the Pope and constituted authorities of the Church.

HENRY,

May 22nd, 1828.

*Bishop of Philadelphia.*

The pamphlet, besides the above, and the letter of Cardinal Cappellari, gives also Archbishop Carroll's letter to the Trustees of St. Mary's concerning the support of a Bishop, dated October 20th, 1808, and the agreement upon that subject by the churches of Philadelphia, entered into on November 1st of that year.

From the Bishop's selection of subjects, and the statements which he sees fit to offer, the nature of the remarks and surmises prevalent at the time may be inferred, as also that there was still a dispute as to the amount which the Trustees should pay to the Bishop.

This time Bishop Conwell was "prompt to obey". He began immediately to make preparations for his departure, and to arrange affairs for his absence. In regard to the burial ground, he wrote the following letter of instructions:

PHILADELPHIA, June 10th, 1828.

Dear Sir,

During my absence and until the commission be revoked you have my authority to manage the burying ground on my lot

in Moyamensing on Passyunk Road, to preserve it from trespass and direct the grave digger to regulate and levy fees, charging yourself at the same time, to make returns at stated times of the names of such as may be buried there, to those commissioned for that purpose, I mean to the Board of Health.

I leave you this authority in writing lest any person should give you trouble in my absence by questioning your right of management. Given under my hand this 10th day of June, 1828.

HENRY CONWELL,  
*Bishop of Philadelphia.*

MR JOHN MCGUIGAN,

*Clerk in St. Joseph's Church.*

1st. The poor to be buried free, with the exception of paying the grave digger, for an adult, two dollars; for a child, one dollar and fifty cents.

2nd. On the paid side, for an adult, ten dollars, for a child, five dollars, including pay for grave digger.

3d. For the admission of a headstone, or any other memorial save that of a tombstone, ten dollars.

4th. For the admission of a tombstone, thirty dollars.

5th. For making up and sodding grave, two dollars as a compensation to sexton and grave digger.

Father Kenny informs us, under date of June 29th, that the Board had resolved that, as the Bishop has been summoned to Rome, and Ryan and Harold left the diocese in pursuance of a request of Leo XII, and as Rev. Wm. Mathews had been appointed administrator, that Trustees Dugan, Sullivan and Randall present the respects of the corporation to Father Mathews and arrange with him relative to pastors.

The Board had lowered their demands somewhat since they accepted one in whose appointment they had no hand, but they still itched to have a finger in the business of the choice of his assistants.

Bishop Conwell notified them of Father Mathew's coming in the letter which follows:

Sir, Please inform the lay Trustees and the congregation at large that His Holiness Leo XII has appointed the Rev. William Mathews, to the Apostolical administration of this diocese, and that I have been invited to Rome; and please to inform them also that I have appointed him, the said Rev. Dr. Matthews, eldest pastor and Superior of the Clergy of St. Mary's Church in my own stead.

Given under my hand the 25th day of June, 1828,

HENRY CONWELL,

*Bishop of Philadelphia,*

ARCHIBOLD RANDALL, *Secretary.*

N. B. Dr. Mathews has accepted this appointment in obedience to the decree of His Holiness, and the Bishop retires and surrenders the administration into his hands, by letters patent under the Seal of the Diocese, in presence of Rev. Dr. Hurley, Vic. Gen., and John Hughes, and T. J. Donahue, priests of St. Joseph's, &c.

The entry in Father Kenny's Diary for June 9th expresses the views and wishes that all faithful Catholics must have entertained at this period.

A distressing night from leg, and from ruffled thoughts about the publication of the Pope's letter to my Rt. Rev. Bishop. The Pope's Latin letter might be more faithfully translated. If Divine Providence shall be kind to put an end to proceedings of this nature before I am called out of this world, it will be the cause of a silent *Te Deum* for the pipes of my mind on earth, and may be a means of my re-echoing the same as fervently in heaven.

I was much surprised indeed in coming down stairs a little after 5 A. M. to be saluted by the worthy and much afflicted Mrs. Anne Donnelly (*alias* Anne Conwell) on the way from Chestertown or Easton, Talbot Co., Md., to visit her uncle, our Rt. Rev. Bishop. *Quantum mutata!* After taking a

hurried breakfast, Mrs. D. went on board the steamboat. I set out for home.

On June 25th, Richard Worsam Meade, conspicuous in this history, died at Washington, D. C. He was born in Chester Co., Penna., on June 28th, 1778, his parents, George and Margaret (Butler) Meade having withdrawn from the city on the approach of the British, September, 1777. He was named after Richard Worsam, Esq., "His Majesty's Consul for the island of Barbadoes", who died in Philadelphia, May 10th, 1766, and was buried at Christ P. E. Church. The remains of Mr. Meade were brought to Philadelphia and were interred in the family vault adjoining those in which Commodore John Barry, "the Father of the American Navy", and Thomas Fitzsimons, Pennsylvania's Catholic Signer of the Constitution, had been laid. Richard Worsam Meade had eleven children, among whom was General George Gordon Meade, the victor of Gettysburg, who was born in Spain, December 30th, 1815, and baptized in the Catholic Church January 8th, 1816. He was but a boy during the trying and troublous times around St. Mary's. He lost the faith, how, we cannot say, though his brother Commodore Richard Worsam Meade, U. S. Navy, remained faithful until his death. He was the Father of the late Admiral R. W. Meade. He (the Commodore) was born March 21st, 1807, and died April 16th, 1870. He is buried in the family vault in St. Mary's graveyard just back of the Church. His wife, Claire Forsythe Meigs, born January 29th, 1811, died February 5th, 1879, is also interred therein. The author saw Gen. Meade in St. Mary's *once*, at the funeral of a Mr. Tiers, when he stood at the bottom of the church during the services and outside the cemetery railing during the interment.

*July 15th.* "The Rt. Rev. Dr. Conwell sailed from New York in the packetship France, Capt. Funck, for Havre,

being invited to Rome by the Pope, and having appointed elder pastor of St. Mary's, Very Rev. W. Mathews, of Washington, who had been chosen Administrator of the Diocese by the Holy See." (Quoted in Finotti's *Bibliographia*, p. 170, authority unnamed).

At the time of his departure "the clergy of the diocese comprised 32 priests: 25 natives of Ireland, 2 Americans, 2 Germans, a Russian, and a Pole". (Shea, III, 259.)

The Bishop having gone, and Fathers Harold and Ryan under orders to leave Philadelphia, Rev. Jeremiah Keily became an assistant pastor at St. Mary's. He had withdrawn from the Society of Jesus, and had been received into the diocese by Bishop Conwell. Though not formally appointed, he had done duty at that church for two months. A committee had been to arrange with the Administrator or "eldest pastor", as the Bishop termed him, respecting appointments to serve the Church. It reported on August 27th that Dr. Matthews and Rev. Jeremiah Keily "would exert themselves to perform the pastoral duties for the present, if agreeable to the Trustees". This offer was accepted and the salary of each fixed at \$600, Fr. Keily receiving \$100 for the two months during which he had already "performed the pastoral duties". Joseph Snyder was then Treasurer of the Board.

Arbitrators awarded Bishop Conwell \$682.59 as his share of the Gill estate. He had declined the offer of the Trustees to pay him \$650 in full for his claim.

At this time, Rev. S. S. Cooper and the Rev. John Hughes, both stationed at St. Joseph's, did occasional duty at St. Mary's, or as Father Hughes put it, in writing to Father Hayden on October 28th, "I have to hold forth occasionally to the Philistines over the way".

During the long struggle in the Diocese all parties had vied with each other in protesting their willingness to submit all their contentions to Rome, though they did not hesi-

tate to deny competency to decide finally to all other tribunals. When the time had come and Rome spoke, none of them exhibited any great anxiety to obey. Bishop Conwell had gone to Rome in answer to a second summons, but, as we shall see, was dilatory and unwilling in conforming to Rome's subsequent directions. Fathers Ryan and Harold, after exhausting all resources to have the order rescinded or made void, even appealing to the civil authorities against "papal aggression on their rights as citizens", remained in Philadelphia for more than a year and then went to Ireland, instead of to Cincinnati. In remaining, they claimed to have the sanction of both Bishop Conwell and Dr. Mathews. Their first move was to address the following letter to the Cardinal Prefect of the Propaganda. It is taken from a pamphlet afterwards printed, and bearing the Bishop's certificate of genuineness.

An authentic copy of the letter which the Rev. Mr. Harold, together with John Ryan, wrote to the Eminent Cardinal Cappellari, Prefect of the Sacred Congregation de Propaganda Fide.

*Most Eminent Cardinal,*

Reverend William Mathews has shown us on the 15th of March, the letter of your Eminence of March 8th., informing us at the same time that he has been appointed Vicar General Apostolic and Administrator of the Diocese of Philadelphia; from this letter we learn that the Holy See wishes that we should leave the Diocese of Philadelphia, and that it is the will of the Sacred Congregation that we should go to the Church of Cincinnati. Our answer would not have been delayed so long, had the plans of the Bishop and the Administrator been less vacillating and uncertain.

When the will of the Supreme Pontiff was made known to us, we notified the Bishop and the Administrator that we were ready to obey and would leave the Diocese of Philadelphia immediately: but both objected. "I," said the Bishop,

"will go to Rome and explain to the Holy See what evils are certain to follow from your departure. Wait then until Rome is heard from again, for if you leave, everything will be disturbed again." While the Bishop spoke thus, Mr. Mathews arrived and having heard the Bishop's opinion, said: "You are aware that I am of the same opinion," and afterwards told us that he had twice written to Rome that we should be retained in Philadelphia. Matters being so disposed of, Mr. Mathews returned to Washington, nor did he return until after the Bishop's departure from the Diocese. In the meantime the Bishop was called to the City of Baltimore, where an Archbishop was to be consecrated, and there he published in the public journals that we were removed by the Supreme Pontiff alone. This sentence of removal, which no foreign prince is allowed to pass upon an American citizen, greatly disturbed the minds of men, and the enemies of the Holy See made a great outcry. Who can hereafter deny that the Pope claims power over the persons of Catholics wherever they may live? Is it not truly said by the English, that the loyalty of Catholics is doubtful and divided? The eyes of all were turned on us. To have contradicted what the Bishop said of the mandate issued in the name of the Supreme Pontiff would be indecorous; we could not obey without violating the loyalty we have sworn to the Republic. The most learned lawyers thought that the matter should be referred to the President, whose place it is to vindicate the majesty of the Republic and to preserve the rights of its citizens uninjured.

Obeying the laws of our country we will accomplish the intention of the Pontiff, who holds the place of Him whose kingdom was not of this world, Who commanded that all who are subject to the spiritual authority, should be subject to the higher powers as ordained of God, not only for wrath, but also for conscience sake. Since the Bishop had made public the edict of removal, and in the name of the Pope had violated the majesty of the Republic, it became our duty to so act that Catholics might be preserved from any suspicion of a divided allegiance, and that the Sacred Congregation might have the

opportunity of repudiating the act of the Bishop. Rome will act in this matter with its usual prudence; this cause is no longer ours but that of our country, which allows no one to be oppressed. It is not our wish to do anything which will be unpleasant to the Sacred Congregation, and it affords us great consolation to recall that the venerable Fathers of the Society of Jesus have appealed to the Majesty of the Republic from a judgment pronounced at Rome, nor do we find them rebuked in the Decree given at Rome on the 24th of July, in the year 1825, in which the Fathers of the Society of Jesus are commanded in virtue of holy obedience that within a month of the return of the Archbishop of Baltimore to his Diocese, they should give him possession of the land called White Marsh. The decree of the Supreme Pontiff was handed to the Secretary of State (he is the same person who now is President), but the advice and opinion of that great man were not faithfully reported to the Sacred Congregation, otherwise the rights of citizens would have remained uninjured. The Reverend Fathers, saving their obedience due to the Holy See, resolved by the Decree of July 24th., not to comply, on the ground that it could not be supposed to be the wish of the Holy See to pass judgment on a question of the goods and the persons of citizens of this Republic, nor to do anything which would seem to lessen the majesty of the people. No one can fail to see that they provided most wisely for the honor of the Holy See, in showing, by their appeal to the State, that obedience to the Holy See requires nothing which is adverse to the authority of the law.

Hence it is not remarkable that it pleased the Holy See to show favor to some of those commended above and to increase their honors, which could not have been done if they were considered by the Sacred Congregation to have done wrong. When the Bishop of Philadelphia announced in the public journals to all America, that we had been ordered to the City of Cincinnati by the Supreme Pontiff, he knew very well that we would not dare to obey such a sentence, because we had solemnly sworn in the court that such power neither is or could be acknowledged in any foreign Prince.

Let it be permitted to us to say a little of the injuries that have been done us. Called by the Bishop of Philadelphia from Lisbon to this church, to whose defense he was enterely unequal, we found it in the possession of a schismatical faction, and all but annihilated by fierce strifes. We sustained the Episcopal authority, through evil and good report, and the schism being overthrown, we, with God's help, brought back peace to this church. Freed from the fear of the schismatics and moved by the advice of certain priests living here and in Baltimore, the Prelate soon showed himself most hostile to us, but, at the same time and by the same advice, he betrayed the Church. We make mention of the Agreement with the Trustees, which we sent to Rome, and which was there entirely condemned, that your Eminence may remember that the authors of this compact have been raised to honors and we were expelled from the ministry and publicly defamed, the Sacred Congregation remaining silent during all this, although the most eminent Fathers must have had their attention called to our case by the letters that we wrote to Rome, because we thought that the above mentioned pact should be referred to the Sacred Congregation. When last year the Prelate of Philadelphia was called to Rome, and the Archbishop of Baltimore was appointed Administrator of the Diocese, he deemed that we should be recalled to St. Mary's Church, knowing that peace was not otherwise to be had; nor was his hope vain, for it was enjoying peace, when the Sacred Congregation ordered us to leave the Diocese of Philadelphia and pass to the State of Ohio, which mandate, most injurious to us, the Delegate of the Holy See took care to make public throughout the whole of America, and knowing well that the news would soon be published in Europe. See, your Eminence, what Rome has left us after a ministry of thirty years, not useless, not obscure, nor soiled by the least stain, what can Rome give or take from us? What is there left for us to hope for, or to fear in this world? We have borne much; we do not decline to suffer more for the truth's sake if it were necessary—the loss of reputation we will not bear. Outside of this city, where our life is known to all, the sen-

tence of Rome, made known by the Bishop, will render our ministry totally useless. Let the Sacred Congregation know, therefore, that we will not go forth from Philadelphia branded with the reproach of exile. Our friends, our country, the very faith which we have preached, warn us not to omit anything that will avert this indignity. It would be better if Rome would take upon itself the defense of our reputation, if however it is left to us to defend it, we must fulfill this duty with priestly freedom and modesty. We send inclosed the written form of suspension handed to us by the command of the Bishop before he relinquished all jurisdiction and turned the diocese over to the Administrator by public writings. Therein he asserts that the Bishop at Rome had decreed that we should be driven from the State of Pennsylvania. This letter we received in the city of Washington, where, having been invited by the Administrator and graciously received, we remained four weeks; being about to return to Philadelphia we asked of the Vicar General Apostolic what he required us to do, "Let nothing be charged," he answered, "do you, as before, discharge the pastoral office, at least until Rome is again heard from, thus, things remaining as they are, we shall have peace." We returned to Philadelphia on the 16th day of July; we fulfilled the pastoral duties with our accustomed diligence; the hope of perpetual peace shone again, when contrary to the expection of all the tranquillity of our unhappy Church was again disturbed and its last state seemed worse than its first. The Vicar General Apostolic sent us letters, dated Washington, July 21st, in which it was asserted, for what reason or because of what persons we know not, that the good of religion required that we should abstain from the exercise of the functions of the ministry, and by the authority he possessed he deprived us of all jurisdiction in the Diocese of Philadelphia. So unhappy a beginning is rarely crowned with a happy ending. We conjure that their Eminences will bear in mind that this people is English in origin and customs. Though they tolerate, they detest our religion. Elated by their popular government they despise all foreigners as if they were slaves, and if there is one name

more hateful than any other among them, it is the name of our Supreme Pontiff.

Let the most eminent Fathers be careful, therefore, that nothing be done to excite this people. The evils of this Church will have no end, if credence is given too readily to the French and German priests who pass yearly from America into Europe. They are either ignorant of the disposition and institutions of the Anglo-American people, or they hold them in hatred, and tell their dreams while they hide the truth. To the counsels of such as these must be attributed the Decree of the 23rd of July about the handing over of the land White March, the Secret instructions sent to our Bishops in 1812, and that novelty in the Catholic world, an Ecclesiastical Province without any other law than the will of the Bishop. We pray that a remedy for the evils may be granted and are your Eminence's

Humble servants,

WILLIAM VINCENT HAROLD,  
JOHN RYAN.

*Philadelphia, June 30th, 1828.*

To HIS EMINENCE CARDINAL CAPPELLARI,

*Prefect of the S. C. de Propaganda Fide &c. &c.*

This agrees with the original

HENRY CONWELL, *Bishop of Philadelphia.*

Fathers Harold and Ryan carried out the principles concerning the duty of obeying or resisting the Pontifical decrees contained in this letter, rather than those which they had fought for so long. The former appealed to the U. S. Secretary of State against "this infraction of his right as a citizen in regulating his abiding place in this country", while Father Ryan claimed protection "from the unwarrantable nature of the injunction from Rome". In 1829 they returned to Ireland, "mended their ways and died universally respected". Further facts in regard to them may be found in Bishop England's *Works*, Vol. V.

Father Kenny's *Diary* fixes the departure of Father Harold as occurring on September 20th, 1829, from New Castle, Del., for Liverpool. He gave Father Kenny a box for which he sent to Philadelphia on October 4th. The next day's record reads: "Oct. 5th. Box opened and was not worth either the freight or my lost day's trouble."

Bishop England says of their prolonged stay in this country:

We have been informed that Very Rev. Dr. Matthews after consulting Dr. Conwell was of opinion that the Rev. Gentlemen, Harold and Ryan would be useful in the Church of Philadelphia and that Dr. Matthews undertook upon his own responsibility to retain them in that city and explain his reasons to the Holy See. (*Works*, VII, 383).

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## CHAPTER XXVIII.

1829.

BISHOP SENDS CONGRATULATIONS FROM ROME TO ANDREW JACKSON. — RETURNS WITHOUT PERMISSION. — IS DEBARRED FROM THE FIRST PLENARY COUNCIL OF BALTIMORE.—ADJUSTS ACCOUNTS WITH TRUSTEES.

During the Bishop's absence in Rome, Andrew Jackson was elected to the Presidency of the United States. He wrote to offer his congratulations, and after his return had the correspondence printed.

The subjoined correspondence will exhibit the mutual respect and esteem for each other entertained by the *President* and the *Catholic Bishop* of Philadelphia. The first is from the Bishop of Philadelphia, and was written on a sheet of paper upon which was a neat copperplate miniature impression of the late Pope. It also enclosed a miniature portrait of the Bishop for Mrs. Jackson.

FROM DR. CONWELL TO THE PRESIDENT.

ROME, January 1, 1829.

Most Honoured Sir,

Hearing of your election to the President Chair, as a Citizen of the United States, far away from home, I beg leave to indulge the satisfaction I feel in thus coming before you, in effigy, to express on paper the sentiment of a heart exulting with extreme joy on that propitious event.

I congratulate you and your friends, and especially Mrs. Jackson, on that occasion; and anticipating the highest results from your administration, I congratulate the United States in general, wishing you health, and every blessing, for a long series of years, and heaven hereafter.

I have the honor to be, with sentiments of the greatest respect, most honoured Sir, your faithful friend, and most obedient servant,

HENRY CONWELL, *Bishop of Philadelphia.*

TO HIS EXCELLENCY GENERAL ANDREW JACKSON, PRESIDENT OF THE UNITED STATES, WASHINGTON, DISTRICT OF COLUMBIA.

The ANSWER reached Rome after the Bishop's departure. It was sent after him by the American Consul, and reached the Bishop in Paris before his return the United States.

THE PRESIDENT'S ANSWER TO THE RIGHT REV.  
BISHOP CONWELL OF PHILADELPHIA.

WASHINGTON CITY, April, 25, 1829.

Dear Sir,

I have the honour to acknowledge the receipt of your letter of the 1st of January last, and tender you my thanks for the engraving of His Holiness POPE LEONE XII, and the impression of yourself which last you had the goodness to send, with your congratulations, to Mrs. Jackson. I feel a melancholy pleasure on accepting them; for, we have accounts of the death of the Pope, and shortly before the date of your letter, Divine Providence took from me the dear companion of my bosom. So that within this brief period, we both have

been subject to the heaviest calamities; and what you have designed as tokens of respect for the living can only be accepted as memorials of departed worth.

Allow me, Sir, to express a hope that nothing will occur in the selection of a successor at Rome, to detain you long from your country to which I wish you a safe and prosperous return.

With the assurance of my greatest respect, I am your most obedient servant,

ANDREW JACKSON.

RIGHT REV. DOCTOR CONWELL,

*Bishop of Philadelphia, Collegio del Missione Roma.*

Pope Leo XII died on February 10th, 1829, having reigned six years, four months and thirteen days. His obsequies took place at the Vatican on the Sunday following, the funeral discourse being pronounced by Mgr. Angelo Mai. The conclave for the election of his successor convened on February 23rd. There was much commotion owing to the arrest of a number of persons who had conspired to assault the Cardinals on that occasion. On March 31st, Pius VIII was proclaimed elected, and the next day he received the homage of the Cardinals in St. Peter's. At all these events Bishop Conwell, being in Rome, may be supposed to have been present. But he was not present at the great demonstration of May 14th, when Pius VIII took possession of St. John Lateran, as he had departed from Rome in spite of the orders of the Sacred Congregation before that date.

On March 26th, Francis Cooper, writing from New York to his mother in Philadelphia, said:

I had the pleasure of receiving a letter from the Rt. Rev. Dr. Dubois, dated the 15th of October, 1828, wherein he mentioned that he was informed that your Bishop had returned without permission from Rome, and mentions for me to tell you to keep perfectly quiet and to persuade the Trustees to keep silent; no doubt the Court of Rome will do something for

them, but be sure you do not mention his name as having said anything on the subject." (Original in the possession of Samuel Castner, Jr.).

Bishop Dubois' information was incorrect, but it is singular that it was fulfilled a few months later. It would seem, not from direct statements, but from many *obiter dicta*, that upon hearing Bishop Conwell upon the state of affairs in Philadelphia, the Congregation determined to hold him in Rome until further notice. Perhaps they were delayed by the events attending the accession of a new Pontiff, perhaps they wanted more evidence, perhaps they thought it best to keep him from his diocese at least for a time until affairs at Philadelphia should be running more smoothly. At any rate, he was required to remain. The following letter, the original of which is to be found in the archives of the Department of State at Washington, throws some light on his proceedings.

Felix Cicognani, U. S. Consul at Rome, wrote to Martin Van Buren, Secretary of State, under date of April 11th, 1829.

Dr. Conwell, the Catholic Bishop of Philadelphia, who, owing to the scandalous troubles of his church, was commanded by the late Pope to come to Rome, is still in this city, and I have good reasons to believe that the Congregation of the Propaganda, on which the matter depends, is not inclined to permit that he return to America. Before the death of the late Pope, it had been arranged that he should go to France, or to England, and wait there the orders of the Holy See.

Bishop England (*Works*, V, 229) gives another letter between the same parties, dated May 8th, 1829.

In addition to what I stated in my letter of the 11th of April last, I have to inform you that Dr. Conwell, the Catholic Bishop of Philadelphia, has started from Rome, and is now on his way to Paris. Dr. Conwell was led to that resolution

from fearing that the Congregation of the Propaganda Fide would detain him in Rome against his will.

Though the Congregation was very desirous that he should not return to his diocese, I do not think that they had the intention to keep him finally in Rome, and the best proof of it was, that he did not meet with any difficulties in getting his passport. I believe that the Congregation of the Propaganda will charge the Nuncio of the Pope in Paris to persuade him amicably not to return to Philadelphia, till the troubles of that See shall be over.

On August 15th, Feast of the Assumption, Bishop Conwell celebrated Mass at the Irish College in Paris (Shea, III, 260). The next month he sailed from Havre (Kenny's *Diary*) for New York, where he arrived on October 1st. He came to Philadelphia, and as the First Provincial Council of Baltimore was to convene on Sunday the 4th, he proceeded at once to that city (Lloyd *Diary*).

In the meantime the annual election for Trustees was held at St. Mary's. There was no longer any excitement, for even had the former malcontents been desirous to make any, there was now no cause; for though the Agreement had been condemned, they had nevertheless all they wanted, pastors of their own choice. The election was held April 7th. John Dempsey was Judge, and H. R. Steele and Peter Snyder (the sexton) Inspectors of election. The elected were Archibald Randall, John Keefe, Jos. Snyder, John T. Sullivan, Ber'd Gallagher, John McGrath, Wm. McGlinchy and Edw. Kelly. Rev. Jeremiah Keiley and the Bishop were declared the clerical members of the Board. The vote of Jos. M. Doran was refused by the judge, whereupon Mr. Doran entered suit against Mr. Dempsey. The Board sustained the judge by employing counsel to defend his action. On organization, the Board chose Archibald Randall Secretary, and Joseph Snyder Treasurer. At this time the only regularly engaged and salaried pastor actually doing work in the parish was Rev. Jeremiah Keiley. The Bishop was

absent, and Father Mathews resided in Washington, visiting Philadelphia only on rare occasions. Rev. Thomas (?) Tolentina Da Silva was assisting Father Keily. The Board voted Father Da Silva \$100 in June, and again the same sum in November, in consideration of his work. Father Keily was voted \$200 in June, as "he had no regular assistant". At the meeting of August 28th the Board resolved to procure additional pastors. "To procure," here was the old assertion over again, but the Bishop was away, and Fr. Matthews does not seem to have been disposed to interfere. The intent of the resolution was to engage Rev. Father Da Silva. The expenditures for the past year were \$6,124.93, of which \$1,250 were for the salaries of the Bishop and pastors. The new iron railing and wall put up in front of the church cost \$395.41. It remained until 1886, when the church was "turned around" by making the entrance on Fourth Street instead of from the other end.

Bishop Conwell was in Baltimore for the opening of the Council, but he was present neither on that occasion nor at any of the sessions or public ceremonies of the Council. The Archbishop, either under orders from Rome or merely on his own responsibility, decided that as the Bishop, if he obeyed orders, would then be in Rome, and as Fr. Matthews was directed by the Holy See to wield the Bishop's authority while he was there, the Vicar Apostolic and not the Bishop was the person to sit in the Council as from Philadelphia. The Bishop had many times suggested and urged the assembling of a Council. Harassed at home, he no doubt wished the advice and moral support of the other Bishops, and some definite regulation of the questions at issue in Philadelphia, and to some extent throughout the country. "He wrote strongly in 1825 urging it, especially in order to obtain by the united action of the Episcopate in a Council, regulations in regard to nominations to Sees, which would prevent foreign interference in the affairs of the Church in this Country." (Shea, III, 408.) It is not

unlikely, therefore, that one reason why the Bishop took the rash step of leaving Rome without permission was in order that he might take part in this Council. Yet he was not permitted to do so. In a complaint to Rome sent by him two years later, he said: "The Archbishop not only hindered me from occupying my seat among my colleagues, and to use the vote of this province, but even dared to suspend me from celebrating the Sacrifice of the Mass on Sunday, in the presence of all the Bishops and the congregation, as though I were a criminal and he the Supreme Pontiff."

Though the Council had been frequently asked for, it was not until August 16th, 1828, that Leo XII approved of a request to that effect from Archbishop Whitfield. At the convening of the Council in October, 1829, Very Rev. Wm. Matthews, Administrator of Philadelphia was admitted as representing that diocese. Rev. Michael Wheeler, chaplain of the Presentation Convent, Washington, acted as his theologian. Rev. Francis Patrick Kenrick, who, in the following year became Coadjutor and practically Bishop of Philadelphia, was there as theologian to the Bishop of Bardstown, Ky.

Bishop Conwell being thus rejected, returned to Philadelphia and set about adjusting with the Trustees his claims upon the Peter Gill Estate, and other sources of income. Possibly he anticipated the events to come which were soon to leave him in sad need of money.

On October 20th a meeting of the Trustees was held, called for the purpose of taking into consideration propositions of the Bishop relative to an amicable adjustment of his accounts with the corporation of St. Mary's Church. The matter was referred to Jos. R. Ingersoll, Esq., and Archibald Randall to do as they deemed advisable. They subsequently (October 24th) reported that the Bishop for \$650 relinquished all claims and demands, discontinued the suits and paid the costs thereof.

The burial-ground at the church had scarcely a vacant

place. So much so that Margery Williams complained that the grave of her sister had been encroached upon by the holder of an adjoining lot, and the grave violated. A Committee of the Trustees, the parties concerned, and their counsel attended one day at the digging-up of the grave and the examination of the coffin, and found the allegation untrue. However, Messrs. McGlincy and Snyder were appointed to select and purchase a new burial-ground, "for", declared the Board, "the present graveyard is so full that scarcely a vacant place can be found, and the graveyard on Thirteenth St. has long been a subject of complaint." Yet interments continued to be made in the yard attached to the church, and are not entirely discontinued even now.

The Thirteenth St. graveyard continued to be used until recently. In May, 1899, it was sold, and the remains of those interred there removed to St. Mary's Ground, Moore St., between Tenth and Eleventh.

During this time the St. Joseph's chapel still retained a flourishing congregation, though St. Mary's was opened, and though it was not until Bishop Kenrick's time that limits were assigned to the two churches as separate parishes, which they have since continued to be. At the close of 1829, Father Hughes wrote to Rev. John Purcell, at Mt. St. Mary's College:

We remain in the usual way in this city of long standing confusion. We are enjoying the quietude of suspense, how it will terminate, God alone can tell. At the little chapel of St. Joseph's there is peace and piety. They are generally poor, and Massillon says, that the poor are the objects of God's predilection. (Original of this letter is at Notre Dame).

During this year Mrs. Nicholas Donnelly, niece of the Bishop, interested the well-disposed in the welfare of Catholic orphans. At a meeting at her house in Lombard Street a society was organized for their care. This led to the foundation of St. John's Orphan Asylum by Father Hughes.

## ELEANOR C. DONNELLY.

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BY HONOR WALSH.

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*(Continued.)*

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Ladies who kindly condescend  
To be the helpless Orphan's friends,  
To you our grateful thanks belong  
For you we tune the vocal song.

That God in mercy from above  
Has filled your hearts with heavenly love,  
Taught you to feel for others' woe  
And by relief true pity show.

Oh may your labor not be vain;  
But may we heavenly wisdom gain  
And strive God's precept to fulfill  
And learn to do His holy will.

CATHARINE GAVIN, MOTHER OF ELEANOR DONNELLY.

May 5, 1823.

Whatever slender strain of lyrical talent Catherine Gavin Donnelly may have possessed, was destined to be silenced by the force of circumstances. Without doubt, this made her all the more determined to secure a *pied à terre* for her children's harvest. Her success in business rendered it possible adequately to educate "the gifted Donnellys" and to provide for each a certain income—a security against the hardships of poverty, obviating the necessity for doing the "pot-boiling" work, which, all too often, extinguishes the divine fire. All seemed to have inherited with their other gifts a capacity for affairs, a tireless industry, and an ascetic distaste for extravagance and disorder, frivolous waste of time and of opportunity. These prudent faculties, super-added to native talent and financial independence, could not fail to produce immediate and permanent results.

There is not space in this brief sketch to write at length of Eleanor Donnelly's brother Ignatius, who took up the Baconian theory advocated in a former generation by the eccentric Miss Delia Bacon,<sup>1</sup> wrote and carried it to conclusions sufficiently well promulgated in his time through "The Great Cryptogram". His career as author and as statesman belongs to the history of Minnesota, where a thriving town commemorates the name of *Donnelly*. Although Eleanor Donnelly loved and admired her brother to the end of his days, her sisters were more closely identified with the career of our poet. Agnes, the only one of the sisters to marry, died early, leaving a family of children of whom only one son survives. Three other Donnelly sisters—Sarah T., Eliza, and Philipanna—all school teachers—shared with Eleanor an unusual aptitude and skill in music and languages. All, too, had Eleanor's divine endowment of impressional faith. Yet, if we are to seek the supreme excellence of "the other Donnelly sisters", it must be found in their extraordinarily unselfish devotion to the family poet. All their qualifications were laid at her feet. She was their great luminary, and they her willing and faithful satellites. George Henry Lewes did no more for the author of "Adam Bede", Lady Tennyson for her lordly lyryst, Isabel Arundel for Richard Burton, Mrs. Gladstone for the Great Commoner, than the sisters of Eleanor Donnelly did for their poet and ours. Indeed, the old story of the dutiful English wife's admonition to a Duke, "Hush! Mr. Gladstone is about to speak," was not without its parallel in the Donnelly family, as the late Sara Trainer Smith, herself one of the most distinguished Catholic writers of her time, could have testified with the touch of gentle humor that was all her own.

Eleanor Donnelly's sisters shielded her from every worldly care; they built for her a wall to enclose the Sanc-

<sup>1</sup> Cf. Hawthorne's "English Books."

tum Sanatorium in which they kept in perfect order the lamp which should burn with the flame of poetry. The Donnelly home was at once Eleanor's castle and her hermitage, where, whenever she pleased, she could retreat to a solitude as unbroken as though she were alone in a desert. Even during the period of housekeeping, the poet was immune from all domestic responsibilities. As the sisters, growing old, sought and found their nearest approach to spiritual perfection in the ordered routine of a religious community, Eleanor's life gradually became the life of a recluse, in her two convent homes — St. Benedict's, Washington, D. C., where she passed so many winters, and Villa Maria, West Chester, Pa., where all her later years were spent with the Sister Servants of the Immaculate Heart of Mary, and where she died, comforted to the last by the tender ministrations of one of the Sister-Nurses (the Bon Secours Nuns), whom she had been the means of bringing to Philadelphia.

Whatever glimpses of vocation our poet had in early days became a closed vista as time went on, but all her life was nun-like in devotion, in other-worldliness, and in a conventional sense of order, which was not without value in facilitating work. Her literary output was enormous; all too much of it ephemeral verse written a line a minute in response to countless requests for commemorative "stanzas for occasions". Ever ready and willing to do all within her power for others, she was more than generous with her verses, and consequently sometimes less than just to her poetic inspiration.

With her sound constitution, her long-shielded peace of mind, and that religious serenity which is itself a most potent insurance of longevity, Eleanor Donnelly might have lived to nonagenarian years had not the brave heart been scathed by more than its share of sorrows. New Year's Day, 1909, found the four Donnelly sisters, Sarah, Philip-

anna, Eliza and Eleanor, united and happy in St. Benedict's Convent, Washington, surrounded with holiday gifts and remembrances from hundreds of friends and from their few living relatives. Of these latter, the two daughters of their dead sister Agnes Donnelly Kilpatrick, inspired true maternal love in the aging hearts. These young nieces, May Genevieve and Annette Kilpatrick, were girls of rare gifts and graces who seemed predestined to carry on to future times the tradition of family genius. Who that recalls the Historical Society receptions of twenty years ago can forget Miss Donnelly's chosen aides, her two lovely little nieces? Blue-eyed, sunny-haired, they had "*la beauté des anges*"; they were a delight to the eye, a joy to the heart, an inspiration to the mind. Grown to radiant womanhood, the Kilpatrick sisters were rejoicing with their venerable aunts that New Year's Day, nearly nine years ago. Four weeks later, on the 28th of January, Annette Kilpatrick breathed her last in St. Agnes' Hospital, Philadelphia. Woe followed woe with the swift mercilessness of Greek tragedy. The shock of the young girl's untimely death prostrated her aged aunts even unto death. Three days afterward (February 1, 1909), Philipanna Donnelly died in the Washington convent home, and in the same place, only eight days later (February 9th), Sarah Donnelly departed from what has become too truly a vale of tears. Eliza Donnelly was never quite the same after that fortnight of triple death; it fell to the most valiant Eleanor ever after to care for her weaker sister as well as to bear up under her own heavy burden of grief. Yet the fatal year had not sounded its last knell for the mourners. On the last day of July their brother Ignatius Donnelly died in St. Paul, Minnesota.

After that sorrowful year Eleanor's tenderest earthly love centered upon her remaining niece. The joy-bells rang for May Genevieve Kilpatrick in 1911 when she became

the wife of Richard Cantwell. Within a year (July 5, 1912) the bride lay dead with her baby in her arms. That was the ultimate grief for Eleanor Donnelly. After the child of her heart and that child's child had been taken from her, she lived more and more the supernatural life from which nothing on earth was ever to distract her again. Eliza grew feebler mentally and physically; but for one or other of the good Bon Secours Nuns who were the constant companions of the two sisters from the days of death in Washington, the invalid would have taken up every moment of the saintly poet's precious time. As it was, so many were her loving vigils at the bedside of the long-dying octogenarian that her own health became sadly shattered.

Two days after Christmas, 1916, Eliza Donnelly died and Eleanor was alone in the world. Faith was her anchor in the long weeks of loneliness. Slowly, helped by the nuns who idolized her, the poet recovered a tenure of strength. Again the familiar little black-robed figure, covered with the inevitable mantilla of Spanish lace, knelt every morning in the convent chapel to receive the Divine Consoler.

An indication of her spirit under "a sorrow's crown of sorrow" may be found in the lines sent at this time to Mr. Francis P. Green of the "Catholic Standard and Times". In an accompanying note, she writes:

"Dear Mr. Green — You must not think from my long silence that I have forgotten my friends at '610', or was not heartily appreciative of the beautiful letter of condolence sent me after my beloved sister's death. To paraphrase Shakespeare's lines, 'My heart was in the coffin with my darling' and I was forced to 'wait till it came back to me'. I miss her more than words can express, while at the same time I recognize and bow to the dear Will of God, and must fain practice what I preach in the enclosed lines,—'Dominus est! Dominus est!'

Gratefully and faithfully your friend,

ELEANOR C. DONNELLY."

Here is a copy of the poem written in tears:

*It is the Lord.*

*"Let Him do what is good in His sight;—1 Kings 3: 18.*

Dear heart, when the cross in your path appears,  
The cross of sorrow and suffering keen,  
Studded with thorns and gemm'd with tears—  
The blood-drops coursing their way between;  
O fly to meet it! O fly to greet it!  
O clasp it close to your aching breast!  
And cry aloud, till the winds repeat it;  
    *"Dominus est! Dominus est!"*

Into each cup of life must fall  
The bitter wine of distress or shame;  
The loathsome draught of Dishonor's gall,  
The acrid malt of disgrace or blame.  
O fly to drain it! O ne'er disdain it!  
The bitter tonic is always best—  
The Will and the love of our Lord ordain it!  
    *"Dominus est! Dominus est!"*

At last, brave heart, when you sit alone  
Stripp'd of honors, of goods, of friends;  
The toys, the joys, that were once your own  
Flitted away to the world's wide ends—  
What matter treasures? What matter pleasures?  
The naked Cross is the Christian's test;  
An infinite Love each teardrop measures;  
    *"Dominus est! Dominus est!"*

What was Eleanor Donnelly's last poem? There are no fewer than three claimants for this distinction. One was written for "The Paraclete", one for "The Annals of the Association of Perpetual Adoration" (The Tabernacle Society), and one for the "Catholic Standard and Times". This last, since it is connected with the still terribly omnipresent subject of the war, and since it is also an illustration of the versatile author's later style at its best, may be reprinted here:

#### THE MIRACLE OF THE CRUCIFIX.

Among the rows of wounded the priest finds a Scotch Presbyterian, who craves comfort and consolation from the minister of God. "Ye

gave," he said, "a wee Christ upon the Cross to yon Catholic fellow. Have ye, father, e'en one for me? Eh, it's strange! I've seen a whole village smashed, and a whole kirk, by the German shells, but the great Christ upon the Cross stood untouched, His arms spread out, His head leaned wearily, His face turned up to cry His Father's mercy on us men that killed Him. And all the shells couldna break Him; and I mind that He said, 'When I am lifted up, I'll draw all to Myself. Father, pray Him to draw me. Father, ye'll mind to ask Him to make me His ain laddie!'"—From advance sheets of "French Windows," a new work of Monsignor Bickerstaffe-Drew, senior chaplain of the British forces.

Amid the raging flames, it shone,  
(Fair image of the Holy One!)  
The carven Christus on the Cross;  
While dead and ruin; wreck and loss  
Wrought in its shrine a fiery hell,  
And metals melted, timbers fell,  
Alone, within its alcove pure,  
The Christus stood, unmarr'd, secure!

So, with our lives; when round us rage  
The fires of sin; when demons wage  
Their wasteful war, and hopes most dear  
Lie shattered in life's ruin drear—  
What bliss, 'mid danger, grief and loss,  
To hail the Christus on the Cross!  
Earth's joy may melt, earth's ties may sever,  
But Christ, Our Lord, stands fast forever!

By way of contrast, the critical reader is invited to read the hitherto unpublished verses printed at the end of this article. "What the Drunkard Saw in The Glass" may be said to belong to the Lydia Huntley Sigourney period of Miss Donnelly's progress.

#### WHAT THE DRUNKARD SAW IN THE GLASS.

*From a hitherto unpublished manuscript by Eleanor C. Donnelly in the possession of Miss Jane Campbell.*

The goblet glowed like a ruby  
Red with the blood of the rye,  
As the Demon waved it in triumph,  
Under the drunkard's eye.

And he cried, "O Prince of Darkness!  
Put forth thy magic spell,  
And show me the hidden wonders  
That in thy goblet dwell!"

Lo! as the Demon touched it,  
From the depths of the crystal cup,  
The tears of his hapless mother,  
Like bubbles, floated up;

And the blood of his wife was mingled  
With the drops of his father's sweat;  
While the eyes of his hungry children  
Glared forth in wild regret.

Then to a shining mirror  
The ruddy liquor turn'd;  
And he saw in the glass, with terror,  
(While his heart within him burn'd,)

The wretched, hopeless ruin  
Of a once delightful home;  
The gray-haired parents lying  
Under the church-yard loam.

The oath—the curse—the quarrel—  
The ribald song and jest—  
A youth, with vice, degraded—  
A manhood, all unblest—

Were reproduced in the mirror,  
In some mysterious way—  
With a glimpse of a ghastly carrion,  
Fast dropping to decay!

But when, from their raging furnace,  
Flashed forth the flames of Hell,  
And the drunkard saw in those fires,  
A face he knew too well—

He splintered the cup to atoms,  
And kneeling, to heaven, swore,  
That a drop of the deadly liquor  
Should cross his lips no more!

*(To be concluded.)*

## SAN DOMINGO REFUGÉES IN PHILADELPHIA.

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COMPILED FROM THE ORIGINAL D'ORLIC-RODRIGUE PAPERS  
BY JANE CAMPBELL.

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*(Continued.)*

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### THE RODRIGUE SCHOOL.

Letter from Mr. Tilson to the Misses Rodriguez:

Mr. Tilson presents his respects to the Misses Rodriguez and begs to be excused for the delay in answering their note, which he had the pleasure of receiving yesterday, enquiring his terms and the branches he would undertake to teach. In regard to the latter he begs to say that those for which he has a preference are Algebra, Geometry, Arithmetic, Bookkeeping, Use of the Globes, omitting the mention of branches which he supposes will not be required, such as the higher branches of Mathematics, Stenography, etc. which he has been accustomed to teach. He would also be willing to give instruction in the English branches, Grammar, Geography, History, etc.

As respects terms he has no doubt that he should do well to leave the matter entirely with them. In answer to the question, however, he begs to propose as a remuneration, two hundred dollars a year for an hour daily, three hundred for two successive hours. For a greater length of time, the terms would not be in proportion so great.

Mr. Tilson being under the impression that the Misses Rodriguez have no afternoon session in their seminary, thinks it proper to state that he had already made some arrangements relative to the employment of the morning and

regrets that he did not receive their communication sooner. However, if the branches enumerated, are those for which they wish a teacher, and should they give him the preference, it would be gratifying to him to use every means in his power to arrange matters to their satisfaction, and he has no doubt that by strict attention to the duties assigned him, that he would give the fullest satisfaction.

COR. 13TH AND WALNUT.

*Phila. Jan. 27.*

The announcement of the opening of the school when it was on South Twelfth Street, and the names of the gentlemen and ladies whose names were given as reference is most interesting. The standing of the school must have been high, judging from the prominent men and women who endorsed it. Many of them showed their approval by the exceedingly practical method of sending their daughters to be educated in it.

The Misses Rodrigue will resume the duties of their School on Tuesday, the 1st of September. They beg leave to state that they have made such arrangements this year as will enable them to receive an additional number of pupils.

Terms made known on application at their residence, 56 South 12th Street, third door below Walnut.

REFERENCES.

Dr. W. E. Horner,	Dr. G. R. Coxe,
Henry Chancellor, Esq.,	Dr. Joseph G. Nancrede,
Charles Norris, Esq.,	T. K. Wallace, Esq.,
Samuel Hollingsworth, Esq.,	Clement S. Miller, Esq.,
Charles Wharton, Esq.,	Mrs. George Blight,
John Vogdes, Esq.,	Mrs. J. C. Stocker,
Lawrence Lewis, Esq.,	Mrs. Dr. E. T. Coxe.
John Bonsall, Esq.,	

Letter from Benjamin Constant to the Misses Rodrigue:

ALLENTOWN, July 4, 1834.

*My good young friends:*

I thank you for the readiness of your attention to my concerns of which your letter of the 2d instant is so striking a proof. As you were so obliging, I apply to you again for further information.

- 1—What were the greatest number of scholars?
- 2—What is their present number?
- 3—What is the tuition price?
- 4—What is the number of teachers employed?
- 5—What is the salary of each of them, or the mode of payment?

As I expect to prolong my stay here for about two weeks longer, have the goodness to direct your answer directly to me care of Mr. Frederick Merencourt at Allentown, Penna.

I am glad to hear that my good old friend's health is still improving and hope I'll find him on my return as hearty as ever he was.

I am for ever your sincere and affectionate  
old friend,

B. CONSTANT.

To the query as to the greatest number of scholars, 60 is written in pencil; to the present number, 36, and to the amount of salary, 300 is penciled.

#### VICTOR AND PHILIP RODRIGUE.

Among the early letters of the Rodrigue family are copies of several written by Andre Rodrigue to his brother, Victor Rodrigue, who lived at one period of his life, probably about 1796, at 136 Spruce Street (O. N.). This brother was engaged in commercial pursuits. In 1792 he was Captain of the ship "Neptune", sailing to and from San Domingo.

He was killed in a duel at West Point, and his brother, Andre, was the executor of his will, and as late as November, 1814, was making arrangements for the settlement of business claims of Victor in London.

WEST POINT, 30 May, 1796.

I have just learned, my dear uncle, of your arrival in this country, and I hasten to testify to you the joy I experienced in this event, which I hope will facilitate for me the pleasure of seeing you again, and if my opportunities could have corresponded with my desires I would have already flown to your arms to testify to you the most lively friendship. But, unfortunately, it is not in my power to undertake the journey as promptly as I desire.

My uncle Victor, when he made me enter this Corps, did not imagine that this place far from being lucrative for me, would be on the contrary very expensive for me. He, like myself, had been deceived by the promises they had made me of giving me a commission as Lieutenant after three months, but now I have been fourteen (months) in this Corps, and I have not yet had any news of my appointment, and indeed I have no hopes of having it. If I had possessed the means I would have gone to rejoin my father at Antigue, or indeed I would have been at Guadeloupe. My salary cannot support me; it amounts to 7 piasters a month, and I must pay 15 for my board alone, and to make my position still more frightful I have just suffered a fire which destroyed all my clothing.

I was born under a very evil star to have suffered so much since the beginning of the revolution; finally when I depended on the protection which my uncle Victor had promised me, death came to rob me of it suddenly by one of those accidents to which we are but too much subject.

I hope to find in you, my dear uncle, the same kindness which your unfortunate brother had for me. Be deeply persuaded that you will not have dealings with an ingrate but with someone, on the contrary, whose gratitude will last as long as life.

My unfortunate father is at present at Antigue, despoiled of what is necessary and considering himself as indeed happy to have escaped the daggers of the revolted negroes.

Pardon me if I have spoke so long of what concerns myself; I know how annoying it is to hear such a tale. I would not

have begun it if I had for an instant doubted the goodness of your heart which I imagine will be touched by the lot of an unfortunate young man left to himself in a strange country at the age of twenty years, without friends, without support, not having a penny, and at the mercy of a million occurrences, the least of which is a hundred times worse than death. Whatever happens, be convinced, my dear uncle, that I will retain for you the sentiments with which I have the honor to be your very humble and obedient nephew,

PH. RODRIGUE.

I beg you, my dear uncle, to have the kindness to present my respects to Mr. Flammong and to tell him that I am indeed grateful for the trouble which they say he took for my nomination.

My address is Philip Rodriguez, West Point, to be left at Peekskill, New York State.

(Address) M. ANDRE RODRIGUE,

French Gentleman, at Mr. Borger's,  
Mulberry Street, Philadelphia, Pensilvania State.

#### SAN DOMINGO AFFAIRS.

Translation of a letter written to M. D'Orlic by his sister:

*August 20, 1792.*

M'de de Bomale, my dear brother, has transmitted to M'de Lafon a copy of the letter in which you explain of our silence. The bad health of Md. Lafon has caused me to defer my particular affairs as I wished to make it in common. M'de de Bomale, in the absence of her husband, has sent word to M. Lafon that she has given to Messrs. Toland and Lalanne her procuration. I know not if the division, which is required of the habitation, will be harmful to us, but I believe actually that the buildings are more destroyed in the same manner as . . . We continue, M'de Lafon and I, to place our confidence in you. I doubt not that if M. Conbracs had not been absent, he would have joined us, but his absence forbids us from transmitting a procuration according to the circumstances, but

I think that you will soon serve us in what you have promised. M. Lafon and I wished to write together, but his health not having permitted him to do so before his departure for the Waters, he has promised me that he will write to you from there. Our intentions being the same, we leave you the Master to do all that you judge appropriate for the common good.

I believe, my dear brother, that in the division it will be proper to make mention of the portions of water, which the children have claimed for the habitation, in proof of the possession of M. Tuneau. You are more familiar than I with your affairs and I expect of your friendship for them, that you will be as useful to them as possible. The misfortunes that have happened to us have retarded the project which I had to name a guardian for them. I hope that you will not refuse me your counsels for that which I find necessary for their good.

The frightful position in which you have been in Cou, and in which you still are, has not been seen by me, you may be sure, with indifference. I have testified at times to my sister, the solicitude I feel for you, and also our fear of the brigands that annoy us from Causayr (?) What I have gone through with, my dear brother! Unless the flags are permitted soon to take another fate for us, France will prove to have the same fate as America. We know that we exist to-day, but we fear that we will not see the morrow. I think that you have already news of all that has passed, so I shall send you no details.

Adieu, my dear brother, I am your affectionate sister,

D'ORLIC CAILLOU.

This letter was sent to M. D'Orlic while he was still in San Domingo, the address being, "Care M. Bertrand, Au Cap".

#### LETTERS FROM FRANCE.

Translation of letters written by Miss M. D'Orlic, niece of Monsieur D'Orlic, mainly concerning the San Domingo claims:

BORDEAUX, May 4, 1826.

It is impossible, my cousin, to express to you all the trouble that we have on learning the death of my poor uncle. Your letter was a terrible blow to us. I did not expect in your letter such bad news. I have always had the sweet hope that I should have the happiness to see this dear uncle and to make his acquaintance, but Providence has decided otherwise. I can not find words to paint my grief, it would be in vain. His remembrance will never be effaced from my memory. The friendship that he has shown me is graven on my heart. He was an Uncle that I loved much. We must hope that, after his sufferings in this world, he has now eternal happiness, and that he has received the recompense of the just. These griefs have been great, they have always been supported with courage and resignation. We share sincerely your grief as well as your family.

I send you a letter from our Aunt S. . . . She will give you all the details concerning the Indemnity. She sends you the request she believes most necessary. . . . You see, my dear cousin, that all will end badly for many of the pensioners; for us, we may chance to be ourselves in that case. I have not yet sent my procurations to . . . of whom my Aunt speaks to you and I do not believe we will charge them with our affairs.

The family Bomale has only one half of the habitation and the other half belongs to the D'Orlic heritors, who are composed of five branches, children and grand-children. Thus these five claimants for the other half, find themselves as much on our side as the other. The law besides will guide us. I have an advice to give you that will be very useful. It is that your family, as well as my poor Uncle, had not been naturalized citizens of the United States.<sup>1</sup> Do not mention this in your claims, otherwise you will have no right to the Indemnity. Do me the favor to look in the papers of my poor Uncle and see if there are not papers belonging to the D'Orlic family, that is to say the papers that came from my father, being the

<sup>1</sup> M. D'Orlic was naturalized in January, 1809. See *Records A. C. H. S.*, June, 1917, p. 103.

Sieur of that name. He sent us some, some time ago, but I believe that he had others in his hands that would be useful to Fleury.

My family appreciates the kindness that you have taken to inform yourself of their news. They are well. My brother is always at college; he has not yet finished his classes; he has still to remain 18 months longer and the time seems to him an age. We recall ourselves to your remembrance as well as to all your family.

Believe me with sincere friendship, your affectionate cousin,  
M. D'ORLIC.

P. S. If you could visit France in order to seek your interests yourself that would be better than to depute it to others. Suppose that you had but 100,000 francs, that would be worth the trouble. Excuse my scrawling. I fear that you cannot read my letter. I learn the departure of the *Hunter*, . . . and I only had time to write a few lines.

Translation of a letter written by Miss M. D'Orlic:

BORDEAUX, Sept. 1826.

*Monsieur,*

I have received your letter of June 25th in which you announce to have sent three months ago all the papers that my Uncle had in his hands concerning the habitation that we possessed at St. Domingo. I am sorry that you did not send your *prevention* to the same person that is charged with the interests of all the family. None of us are separated in our claims. My poor Uncle at the time when he wrote to me, said that it would be better not to be divided. I am the more sorry of this that it carries, perhaps, the retarding of our affairs and some discussion between the two procurators. Since it appears in the last letter he has written to me that his ideas were very feeble, after that which he had written of the valuation of the property; it was very much below the value claimed.

I have nothing new to write concerning the Indemnity. It will be very long before the claims will be liquidated. The

Commission has not yet commenced its work and the mode of payment is not decided, but that which is sure is, that they will give but a tenth part of the value of the property.

We charge Captain Latour to take from your hands and give you a receipt to your satisfaction, the family papers which belonged to my Uncle D'Orlic; the present will serve you in case of need. I promise you, Monsieur, to put them under envelope, if they are not already so, and to seal them and address them to my mother. Captain Latour will also give you, besides this present letter, an order signed by my mother. Have the goodness to see the best means with him to carry the parcel upon the . . . of the ship being declared in case that Capt. Latour be lost; besides all that you do in this case will be well. I am sure you will take care.

My Uncle wrote to me some years ago that he had placed with a notary, some family papers and that they contained too much to take copies. Will you, Monsieur, do me the pleasure to inform me with what notary they are and to ask a note of the papers that he has in his hands, and to send me his address in case of need, so that I should be able to address him.

Pardon the trouble that I give you, but I will be infinitely obliged to you. The loss of this Uncle is very afflicting to me. My brother will be through college next year. He is a charming young man and filled with most wise qualities. We are much embarrassed not knowing what career to give him. In France there are so many young men to place, that three-fourths of them do not know what to do. Commerce is in a sad state. Without fortune one cannot succeed in commerce. The magistracy offers no resource, and there are more pleaders than cases. My brother has received a good education, and it remains for him to make his philosophy, he has made all the classics. He knows several languages, French, English, Spanish. Mama prays you to give him your advice and to say if a young man with good education cannot do better in the U. S. Will you do us the kindness to give us the information and to write to us. My sister Eliza recalls herself to Evelina and prays you to embrace her. Mama and my brother recall themselves to your memory as well as all

your family and I pray you not to forget me with my cousins and my friend, Monsieur,

Your affectionate relative,

M. D'ORLIC.

P. S. I have sent the letter to my Aunt Sufer. Our address is Rue Rolland, No. 15.

Translation of a letter from Miss M. D'Orlic to Mr. Andre Rodrigue:

BORDEAUX, Jan. 18, 1827.

I profit by the return of the *Hunter* to respond to your gracious letter that you had the friendship to write last Nov. 15, and to acknowledge the receipt of the parcel that has been brought home in good condition. Pray receive our thanks, Monsieur, for all the trouble you have taken, as well as for the obliging offers that you have made to my family. We are very grateful for it.

Concerning the papers that are personal to my Uncle D'Orlic, it is very natural that you wish to keep them; they are not useful to me, except that I should desire to have legal copies of the Certificate<sup>2</sup> of M. de Ségur, which proves the reception of Marie Dominique D'Orlic in the Company of Gendarmes on Nov. 13, 1770; the letter of Maréchal Prince de Soubise to Sr. D'Orlic for the rendering of services in headquarters; the Order of M. Le Vicomte de Fontanges to the same to reclaim some prisoners from the Spaniards, Dec. 8, 1785; his Baptismal record, September 3, 1748; his certificate of service in the Gendarmes,<sup>3</sup> and his death certificate.

These documents can often add to the papers that I have just received from you as his papers, as the papers from father to son. Those of my Uncle must be classed before those of my Father. I must add also that our means will not permit us to incur this expense at this moment.

I am sorry that you have so badly interpreted what I had written in regard to your procuration. I am certain that you

<sup>2</sup> See *Records A. C. H. S.*, June, 1917, p. 101, for this certificate.

<sup>3</sup> *Ibid.*, p. 102.

cannot claim but the tenth, which is your right as well as ours. But the observation which I have permitted myself to make to you was as much in your interests as in ours. I did but fear that your report would differ from ours and in consequence there would be some disagreement with your procurator Fonda and ours. But it is to be hoped that nothing will happen, for the affair does not go too well.

The details that you have had the goodness to give us of your children are very agreeable. I am charmed to make the acquaintance of such amiable cousins. I should like to be able to make it personally, but the leagues that separate us make a barrier between us; but the hope that you give us of seeing the Doctor in a year repays us. We will have infinite pleasure in seeing him and making his acquaintance. We will have but one regret, not to be in a more honorable position to be able to show him all the joy that we have to see him. But if we may be of use to him in this country, please dispose of us, and doubt not the pleasure that we will feel to be agreeable to him as well as to you, and if my brother, who is of the same age, will be with us, he will be a companion for him.

I return to the subject of this brother. My mother appreciates the obliging efforts that you have made for him. He is not strong enough in mathematics to be a civil engineer. He only commenced his mathematics in the second year and knows only geometry and a little trigonometry, with but an idea of algebra. He has arranged his classes to endeavor to obtain an office, but this is a career that is not very advantageous for the reason that all the young men wish to be advocates or physicians, and it is not always those that have the most right that hold the places. Old family or rank, that counted so much with our ancestors, can do nothing. Fortune is hard! Certainly my brother should have the right to hope for some patronage, but we do not delude ourselves with this hope. If his cousin, the young de Con . . . had conquered Peru, he would be with him and his fortune would have been made, but unfortunately all has been lost, and he has returned to Spain without making his fortune, and Spain is not a country in which to make a career. My brother has much

skill, has a good education and if he can do no better, he will be obliged to study law. He will have till next September for his classes. He is a charming young man; he unites moral and physical excellence. He is a little more than five feet, four inches. I pray you, Monsieur and relative, show me the friendship to let me know how much mathematics he must know to be a Civil Engineer, or if there would not be some advantage in the diplomatic corps. Pardon, Monsieur, the trouble I give you, and I shall be infinitely obliged.

My sister, who recollects Aline with pleasure, charges me to say, "that she thanks her for her kind remembrance and sends her in return her love and two sweet kisses". Will you present our friendship to all your children? My mother does not wish to be forgotten. My sister and my brother present their respects. Receive, Monsieur and relative, my respectful friendship.

Your very humble servant,  
M. D'ORLIC.

Translation of a letter written by Miss D'Orlic to Mr. Andre Rodrigue. The original is torn and burnt in various places.

PARIS, Feb. 28, 1829.

*Monsieur and Cousin:*

. . . We are now settled in Paris with him (brother). We have taken this resolution because we think that Paris will be so much more advantageous to him since he will have an opportunity to enter the administration. Permit me to show my thanks for all the good intentions that you have had towards him. It is with pleasure that I have learned that William has embraced the career of engineer. I hope that his success will elevate him one day to a distinguished place and that he will justify all your hopes.

Let us speak of your affairs at St. Domingo. Since my arrival in Paris I have been occupied with them, and I am convinced that your affairs will never be terminated while they remain in the hands of M. Callaghan who depends en-

tirely upon M. Vendryes who is far from justifying your waiting. Several times our Procurator interviewed him in reference to our indemnity and we never could draw anything from him. His perseverance has aided our affairs and a year ago received the first fifth. I have also caused the share of our Uncle D'Orlic to be liquidated. And for you to receive the first payment it only remains to M. Vendryes to overcome the opposition. . . . I counsel you . . . to confide them (the affairs of the indemnity) to a man recommended . . . and of indefatigable zeal, M. Suberic, whom I propose to you. It is he who has liquidated the indemnities and overcome the opposition formed against the D'Orlic inheritors. . . . Callaghan and Vendryes can terminate nothing without him and it is nearly eight months since he has seen them. You will see that all these directions will show you in what a state your affairs remain. If you will take my advice, you will revoke the power given to him and confide it to M. Suberic, who will fully justify your confidence in freeing you from all opposition. I can recommend him to you in every way and all that I have said in his favor must reassure you in advance. This proposition will not necessitate new expense on your part, because, in withdrawing the power given to Mr. Callaghan, he has according to law but the half of the fees, which naturally, will be divided between him and M. Vendryes, and Mr. Suberic, for the other half ( $2\frac{1}{2}$ ) will terminate all your other business of the indemnity. As to the creditors, here is the agreement we have made. Upon the first fifth we have paid the tenth of the debts, by means of a quittance, final for the other  $9/10$ . This means is the safer, since it evades all discussion and all pursuit. For you are not ignorant that the government allowed the tenth of the debts payable in fifths, but, despite that, the creditors reserved to themselves the rights of the other  $\frac{9}{10}$  upon the goods and can pursue you in all times and places. To avoid such an embarrassment it was worth the trouble. . . .

Then the writer, Miss D'Orlic, gives the "form" of revoking the power of attorney given to M. Callaghan, and the instructions as to legal fees, etc.

Letter to Mr. Andre Rodrigue from Miss M. D'Orlic  
from Paris, dated July 25, 1829:

*Monsieur and dear Cousin:*

I must announce very sad news to you. I am sorry to be obliged to make it known to you, but the interest that I have for your loss, as well as my cousin's, authorize me to instruct you of what has just happened. M. Vendryes has failed for nearly 200,000 francs, that he received from the poor Colonists as prosecutor, and is badly bankrupt. They say that Mr. Culung is in it and is compromised, as they did business together. As I thought you would be ignorant of what has happened, I hurry, my dear cousin, to send you one of the circular letters of M. B. Vendryes. His affairs are even worse than it says. He asks new powers from the Colonists so that he can begin business again. . . . I have several relatives here who have all their affairs in his hands and they are in great embarrassment as they are ignorant . . . of their indemnity. They no longer wish to charge him with their claims; they are very dissatisfied with him. I dare not express all my fears on the subject of your affairs. I have tried, as soon as I knew that he had failed, to know if you were concerned but it was impossible to learn anything. I am not at all astonished to learn of the failure of M. Vendryes; everybody judged him for a man who did not merit much confidence, and many persons before this event had withdrawn cases from him.

I received your amiable letter of May 27. It is impossible to express to you all the pleasure that I have to hear from you, as well as to know the satisfaction that your children give you. I wish them success in all their undertakings. My mother and sister recall themselves to your memory. If my cousin, the doctor, comes to Paris we will be charmed to make his acquaintance, and if I can be of any use to him I pray him to believe that we will be glad to show him our friendship. We are friendly with one of the first physicians in Paris who is Professor in the Hôtel Dieu, one of the principal hospitals. He has great talent and I am sure he will extend to

your son the means to follow the hospital course. . . . It seems that you have written to me that my poor Aunt Super no longer lives, dying the 13th of last February.

Receive, monsieur and dear cousin, the assurance of my friendship.

M. D'ORLIC.

. . . There is nothing yet decided as to the payment of the other part of the indemnity. There is a new re-organization with H. D. in France.

Translation of a letter from M. D'Orlic to Andre Rodriguez:

PARIS, May 30, 1830.

*Monsieur and dear Cousin:*

I would have replied sooner to your amiable letter of Sept. 19, but I waited, hoping to be able to give you some good news of our affairs of St. Domingo. I am sorry to have nothing satisfactory to say to you; what shall I say? All goes very badly, so much so that we are ignorant of the manner in which we will be paid, or even if we will ever be paid. . . . I fear very much that all these Black Carboniers can never fulfil their engagements. There has been made, however, a new negotiation with St. Domingo. They wait at this moment the Commissioner who has been sent to conclude the affair, hoping that it will be to our advantage, but I do not flatter myself that it will be in our favor. They think generally, but it is only rumor, that we will be paid 3%. For us, this will not help us very much, having the education of my brother to finish . . . June 14. The Commission, which has been sent to St. Domingo, arrived several days ago. The Treaty is broken! Boyd did not wish to sign for the indemnity of the Colonists. At present we do not know what the government will decide for us all. Thus affairs take a bad turn. I fear that we will never get anything. You may be sure, my dear cousin, that if I learn anything of interest to you I will let you know. . . . My family joins me in saying the most affectionate things and pray you to present our tender friendship

to your dear self. . . . I send you a letter for Norfolk which I pray you to put in the post as soon as you receive it. Excuse the liberty I take to send it to you, but having written since your arrival and not having a response, I fear that my letter has not been able to reach. . . . Here is our address, Rue du Megard, No. 1, Fauberg St. Germain.

Pray embrace our cousins and assure them of our very sincere attachment. Eliza charges me to say to Aline that she loves her and remembers her always. Monsieur and dear cousin,

Your devoted relative,

M. D'ORLIC.

Translation of a letter from M. D'Orlic to Andre Rodriguez:

*January 25, 1831.*

*My dear Cousin:*

You must believe me very negligent not to have replied sooner to your letter of September 29, 1830. I would have written before this day, but I have deferred, hoping to be able to announce something satisfactory to you of our unfortunate indemnity. There is no question of it at the moment. The Committee of Colonists has made an address to the King. He has replied that he will do all in his power for the Colonists. The Commission is always at work, but France has too many other affairs at this moment to occupy herself with ours. I much fear that the affair will only drag along. Be sure that as soon as there is anything new I shall send you word . . . I take the liberty, my dear cousin, to send you another letter to Norfolk, not having had response to that which you had the goodness to send. . . . All goes from bad to worse.

France is in a very alarming condition and very unfortunately for us, we have lost all our pensions by the fall of the former Government, and in consequence all our living. We find ourselves in a very painful position, at the moment when our affairs seemed best. My brother was even to have a place.

The Revolution has destroyed all our hopes, and we are plunged in a gulf from which we do not know how to withdraw. For my brother no longer has any hopes in this country. You spoke to me of a place; it is most difficult in this moment. Even those who fought in the days of July cannot obtain one. All the careers for young men are closed. All the administrations have been revised. The Bar even has been subjected to the ordeal, and from the chaos arises a frightful necessity. One sees here only the most profound misery. The Commune is overwhelmed, war is inevitable and it will be general in all Europe. All here is so alarming and presages an explosion so violent that it terrifies us.

I see with pain that we will be obliged to leave France not having any means of existence, and not being able to do anything in this country. If the war bursts, which is certain, they will take all the men able to bear arms to march. We cannot see Henry thus torn from health and his family, our sole hope and support in this world. I beg of you, my dear cousin, to aid me with your good counsel, and tell me what you think of the United States. My brother has studied law two years. He has received a good education. What could we do in that country, we of our city? Do you think if we brought over French merchandise, that it would sell well, and what objects would sell best in that country? I pray you to consider and give me your advice; that would render me a great service. How is living in the U. S., is it dear? And what part would be the best to settle in, where one could do business with industry? We have lost all by the fall of the former Government. We have no rights. I cannot confide to paper all that I would like to say. We are on a volcano. It is necessary to be here to have an idea of the real position of the country. We are always on the *qui vive*.

I have another service to demand of you, my dear cousin, if it is in your power. Can you not give us a letter of recommendation to the Minister from the U. S., Mr. Rives. It would be very useful in our situation, my mother having been born in the U. S. Will you reply to all these articles of my letter as soon as possible, as the time presses toward

Spring. God alone knows what will happen to us. Excuse the length of my letter. My mother charges me to say many things. Also Henry and Eliza pray you to receive their respectful love. My most tender friendship to Aline, Evelina, William and Aristide. Believe me, my dear cousin,

M. D'ORLIC.

P. S. When you write to me, do not think that I should only pay for a half sheet of paper, the price is the same for a whole sheet. Thus you can write to me on an entire sheet. I send to you some cheap merchandise.

#### THE SOULLIER ESTATE.

Not only did the relatives of Mr. Rodrigue look to him for counsel in business matters, but also his friends reposed the same trust and confidence in him. Among the many evidences of this nature found among the ancient documents, is the fact that he was given power of attorney by Madame Marie Lages, wife of John Paul Lages of Auch, France, to take charge of the portion of the estate she inherited from her brother, John Marie Soullier, who died intestate in Philadelphia, April 1, 1824.

Soullier was a prominent merchant of Philadelphia who lived for a number of years at 124 Pine Street (O. N.), then one of the good residential parts of the city. He was a man of means and left considerable property, both real and personal.

Some of the holdings were ground rents on Juniper Street, houses on lower Lombard, Penn and Pine Streets, ground on Sassafras, the present Race Street, stock in the Ridge Road Turnpike, in the Frankford and Bustleton Turnpike and in the Florida Coffee Land Association.

The Executors of the Estate were Charles Graff and Mark Prager, and all the bills were submitted to Mr. Rodrigue as having the interests of Madame Lages in charge.

## FUNERAL EXPENSES.

The sick and funeral expenses show curious items and glimpses of old-time customs: thus William Ripperger was paid \$10.50 for "cupping and leeching"; Dr. de la Roche, \$40.00 for "medical attendance"; Stephen Sturgis, for "mourning" of various kinds received \$32.72; John L. Dauphin was paid \$9.00 for "dressing the head of deceased"; William Cannon charged \$32.50 for hearse and carriages; candles cost 68 cents; Thomas Combres received \$120.00 for "leaden, mahogany and walnut coffins"; John D. Hehn for bricks for vault, \$14.95; Conrad Cooper for carriages, \$14.00; Robert Bogle was paid \$10.00 for "delivering invitations", and Robert Bioren \$5.80 for printing them (the invitations to funerals were usually delivered by hand, as the newspapers were not the convenient mediums they became in later years); "Rev. Cummisk" (Cummiskey?) for church services, \$10.00; and A. Cox for "watching the vault", \$15.00. M. Drexel's bill for "permission to erect tombstone, music and expense of funeral", \$66.50. The monument cost \$145.20 and was erected by L. Slegagnini, the masons employed for the purpose charging \$5.70. M. L. Besson for mourning for family received \$42.30; C. Cooper for "repairing the tomb" was given \$17.50; and the last item on this old-time bill of funeral expenses was "James Dundas for legal advice and compensation for administering the estate, \$2693.51".

Mr. Rodrigue evidently concerned himself with the questions of the time. He was one of the members of a Society formed in St. Mary's Church in 1826 which was entitled "The Vindicators of the Catholic Church from Calumny and Abuse".<sup>4</sup>

<sup>4</sup> *Records A. C. H. S.*, June, 1917, p. 173.

## A COUNTRY SEAT.

As was the fashion in the early years of the nineteenth century, Mr. Rodrigue had his own country-seat near Philadelphia, for on July 31, 1802, he rented from James Milnor what is described in the deeds as "A country place on the westerly side of the Germantown Main Road, between the Rising Sun Tavern in the Township of Northern Liberties". The lot was 120 by 300 feet and the rent \$180.00. There was a small house on the place, the tenant of which it was stipulated in the lease was to be "allowed to remain".

The exact location of the "country place", did the mansion exist at the present day, would be on Germantown Avenue where it is crossed by Allegheny Avenue, but in 1802, though Germantown Road was one of the main thoroughfares of the county of Philadelphia, there was no Allegheny Avenue.

The Rising Sun Tavern was one of the famous old roadside houses of Philadelphia and stood until quite recent years. It had not only an entrance on the road to Germantown, but also one on the old York Road. Its precise locality was where the present Tioga Street, Thirteenth Street and Germantown Avenue meet. No trace of Mr. Rodrigue's country place remains. There was in existence a drawing of it made by William Rodrigue, the architect son of Mr. Andre Rodrigue, but unfortunately it cannot be found.

The place must have been most attractive in its day. The garden attached was evidently of some extent, judging from the many receipted bills for "plowing", "hauling", "sowing clover seed", etc.

There were, of course, no cars of any kind whatever in which such outlying districts as Rising Sun could be reached from the city proper, carriages being the usual means of conveyance, and one unique bill among the many such

showed that Mr. Rodrigue paid \$20.00 "for repairing the French gentleman's chaise". The repairing included "new springs and varnishing".

After renting the country place for some years, Mr. Rodrigue decided to buy it, which he did in 1810, the owner agreeing to the sale in this wise:

Received July 13, 1810 of Mr. Andre Rodrigue \$2100.00 for which I promise to sell and convey to him my house and lot on the Germantown Road, and also to assign to him the Policy of Insurance thereof and pay the taxes of the present year, the said property being clear of incumbrance.

JAMES MILNOR.

Of course, when the ownership of the property passed into Rodrigue's hands, he became responsible for the taxes, and that he paid all regularly and promptly is attested by the receipts. The taxes, however, were not excessive; thus in 1831, for instance, the Road Tax was \$6.03; County Tax, \$8.14, and Poor Tax, \$4.62, amounting in all to \$18.79. The assessed value of the property was \$2,010.00.

About 1831 Mr. Rodrigue was deciding to sell, and the following letter from Dr. William E. Horner shows that the Doctor was interesting himself in the matter:

LETTER FROM DR. HORNER TO MR. ANDRE RODRIGUE.

CAPE MAY, *August 3, 1831.*

On my visit to Mr. Philip Physick within a few days, he, in the course of conversation, expressed an intention of fixing himself near Philadelphia, in the country, and it occurred to me that you were desirous of parting with your place. In detailing to him the several inducements belonging to it, he seemed struck with them and desired me to open a correspondence with you on the subject of parting with it.

His points of enquiry were whether you would rent it by the year, or on a lease or sell it definitely, and the terms in each case respectively; he inclines more to rent it annually. I

thought it not unlikely that a negotiation on the subject might terminate in some way to the satisfaction of both parties, and have, therefore, taken the liberty of writing to you according to his desire. Should you think it worthy of attention, be pleased to address him with your views, at Rowlandsville, Cecil County, Maryland, and at an early date.

We arrived here yesterday after a very pleasant visit to our friends in Maryland. I am

Very sincerely,  
Your friend,  
W. E. HORNER.

Mr. Physic was the son of the distinguished Philadelphia physician, Dr. Philip Syng Physic.

The negotiations, however, came to naught, as the following letter from Mr. Physic testifies:

LETTER FROM PHILIP PHYSIC TO ANDRE RODRIGUE.

OCTORORA FARM, *August 14, 1831.*

ANDREW RODRIGUE, ESQ.

Dear Sir:

As the letter of the 6th instant with which you politely favored me, Dr. Horner's request, mentions your desire of selling, not renting, your country seat, and as my views are confined to the renting, not purchasing, a situation near town, permit me, while I decline giving you any farther trouble on this subject, to express my sense of your polite attentions.

Very respectfully,  
Your obedient and humble servant,  
PHILIP PHYSIC.

The next year, however, in May, 1832, the property was sold to Patrick Mealey for \$5,000.00, the property having doubled in value during Mr. Rodrigue's ownership. Mealey paid \$400.00 in cash, the remaining \$4,600.00 being taken on a mortgage at 5 per cent interest.

A month or two later Bishop Kenrick was desirous of securing the property, for he writes thus to Mr. Rodrigue:

Bishop Kenrick's compliments to Mr. Rodrigue and informs him that he has this morning acceded to Mr. Mealey's proposal to take the property. The expenses of the new Deeds will be borne by the Bishop and they may be executed as soon as prepared. The Bishop has informed Messrs. Lausatte and Owens of the arrangement.

Friday Morning, 11 o'clock.

July 13, 1832.

It does not appear, however, that the Bishop took title, for Mealey continued to pay interest on the mortgage for many years to the Rodrigues.

#### THE SONS OF ANDRE RODRIGUE.

From notes furnished by Mrs. F. R. Tisdall, daughter of Dr. Aristide Rodrigue, and granddaughter of Mon. Andre Rodrigue.

"There were two titles in the Rodrigue family, one Count and one Baron. William Rodrigue, the eldest son, claimed his title and was betrothed to his cousin, Countess du Rose, by special dispensation of the Pope. William Rodrigue went to Paris to marry this cousin, but when the marriage settlement came to be signed, my grandfather, who had imbibed American ideas, refused to give all he had to the eldest son. It resulted in breaking off the match and William Rodrigue returned to Philadelphia. Later he married Margaret Hughes, sister to Archbishop Hughes, who had been educated with my young aunts in my grandfather's house. I used to have William Rodrigue's passport. It read Count Rodrigue de Curzay. My father would have been the Baron de Curzay. The family was supposed to have been originally of Moorish or Castilian descent. The Spanish name was Rodrigue del Fuentes."

The sons adopted professions, the oldest, William, be-

came an architect and civil engineer, studying his profession with that eminent Philadelphia architect Strickland; the youngest, a physician. This son, Aristide, graduated from the Medical School of the University of Pennsylvania in 1828, and his preceptor gave him the following certificate shortly after.

I hereby certify that Dr. Aristide Rodrigue, a graduate in Medicine of the last spring in the University of Pennsylvania, commenced and finished his studies in my office. He possessed highly finished professional qualifications, such as cannot fail to recommend him to the public confidence, and to justify the favorable opinion which may be entertained towards him; and to this it may be added that his manners and private deportment are those of a well bred gentleman.

W. E. HORNER, M. D.

*Ad. Prof. Anat. Un. Penn.*

PHILADELPHIA, *August 5, 1828.*

The sons set out to seek their fortunes away from their native city, and for many years kept up a loving and frequent correspondence with their father and sisters.

There are hundreds of letters written by the various members of the family and their friends which have been carefully preserved. When the sons wrote home, one-half of the letter was in French to "Mon Cher Papa" and the other half in English to either Aline or Evelina, their sisters, all testifying to the devoted affection they entertained for each other.

## BOOK REVIEWS.

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A MEMORIAL OF ANDREW J. SHIPMAN—HIS LIFE AND WRITINGS. Edited by Condé B. Pallen, Ph.D., LL.D. New York, Encyclopedia Press, Inc.

Many persons think, or at least seem to think, that it is extremely difficult, if not morally impossible, for a good Catholic to be a great man. Looking at this matter from the soundly logical viewpoint, however, we can readily see that, far from being antithetical to Catholicity, true greatness in the individual is measured by the degree of that individual's Catholicity: the better the Catholic, the greater the man, as man. We may go even farther, and say that a man, as man, is truly great because he is a good Catholic, and that were it not for his Catholicity he would have no just claim to such greatness.

The principles enunciated in the preceding paragraph are beautifully illustrated and exemplified in the volume before us: *A Memorial of Andrew J. Shipman*. The first part of the volume consists of Resolutions on his death, adopted by the various organizations to which Mr. Shipman belonged; the second, of a sketch of Mr. Shipman's life by Condé B. Pallen, Ph.D., LL.D.; and the third, of essays and addresses from the pen of Mr. Shipman himself. The whole volume shows that Mr. Shipman was a truly great man, intellectually and morally, because he was a good Catholic, and in due proportion to his virile and uncompromising Catholicity.

Andrew Jackson Shipman, the eldest child of John James Shipman and Priscilla Carroll, both non-Catholics, was born at Springvale, Fairfax County, Virginia, on October 15, 1857. The Shipmans had come from England in the year 1700, and settled in New York and Connecticut. Subsequently some members of the family established themselves in Pennsylvania

and Virginia. "On his mother's side," according to Dr. Pal-  
len, "Mr. Shipman is a lineal descendant of Thomas Carroll,  
who, following Charles Carroll and other relatives, settled in  
Maryland, came over in 1725 with his young wife, Elizabeth  
Pope, of Liverpool. Mr. Shipman's great-grandfather, Daniel  
Carroll, and his granduncle, Charles Carroll, took part in the  
wars of the Revolution and 1812, respectively. From his  
mother he inherited his quiet simplicity and unselfishness,  
together with a kind of gentle aloofness which was manifested  
except to a few dear and tried friends. Certain of her physical  
traits were his also—the very dark hair, the deep-set eyes and  
the contour of brow and cheek. His father gave him that  
wide sympathy with all nationalities which became so charac-  
teristic of him in later life, his energetic whole-heartedness  
and his turn for practical affairs. The student in him came  
from his grandfather, Bennett Carroll."

Born in the vicinity of the city of Washington, a short time  
before the beginning of the Civil War, and passing his early  
boyhood days in and near the place of his birth, he was an  
eye-witness of many of the stirring events of that mighty  
conflict.

He received his earliest education in his own home, and in  
the local elementary schools. In 1871 he entered the prepara-  
tory school at Georgetown, and in 1874, Georgetown College.  
While he was in the preparatory school he became a Catholic.  
After leaving Georgetown he studied law at the University of  
the City of New York, from which institution he received the  
degree of LL.B. in 1886. During this same year he was ad-  
mitted to the Bar.

As a lawyer he showed remarkable ability, and successfully  
handled many important and interesting cases. In recognition  
of the ability thus displayed he was elected from the Nine-  
teenth Senatorial District as Delegate to the New York Con-  
stitutional Convention, which convened in Albany during the  
summer of 1915.

As a literary man he read and wrote much, and took a great  
interest in educational matters. "In 1913" he "was elected  
to the Board of Regents of the University of the State of New

York to succeed Mr. Eugene A. Philbin, whose appointment to the Supreme Court of New York State had occasioned a vacancy." He was also appointed to aid Dr. Pallen in the colossal work of editing the *Catholic Encyclopedia*.

As a Catholic citizen he manifested that highest, purest, noblest form of philanthropy, true Christian charity. In his charity he, in a sense, knew no bounds of creed, race or nationality. He was particularly devoted to the advancement and betterment of the Ruthenian Greeks and other foreigners in the United States.

"He died," says Dr. Pallen, "on Sunday, October 17, 1915, at his home in New York City, from an acute attack of Bright's disease. His funeral took place on Wednesday, October 20, from St. Patrick's Cathedral, New York City, and was attended by people of prominence from all walks of life, as well as by the representatives of the many charitable, fraternal and social organizations with which he had been affiliated. After the solemn requiem Mass, a burial service according to the Greek Rite was conducted over the bier by the Right Reverend Stephen Ortynski, Bishop of the Ruthenian Greek Catholics in the United States, attended by a number of his clergy and Maronite priests. Members of the Ukrainian choir chanted the music of the service. This was the first time the burial service according to the Greek Catholic Rite was ever seen in a church of the Latin Rite in this country."

Dr. Pallen gives the following beautiful sketch of his character: "Much is said in these days about a lay apostolate. Mr. Shipman exemplified it in many ways. He was, in fact, one of its pioneers, of large example and fruitful results. His generous and large nature saw things in a generous and large way. He was above all things a giver, and his gift was entire; he withheld nothing. A lay apostolate is the recognized need of the hour. It is the layman who comes into contact with the world and upon his shoulders falls the urgent obligation of an apostolate for the faith before the world. Andrew Shipman realized all this even to a scrupulous delicacy of conscience, and he fulfilled it ably and nobly—a Catholic layman without fear and without reproach, a son who proved to the world an

illustrious example of the teachings and principles of the Catholic Church."

EDWARD J. CURRAN.

THE CATHOLIC ENCYCLOPEDIA AND ITS MAKERS. New York, The Encyclopedia Press, Inc. Pp. viii and 192.

In the Preface of this work is given a most readable account of the making of the monumental Catholic Encyclopedia. Actual work was begun in January, 1905, and finished in April, 1914. The five able editors were aided by an office force of one hundred and fifty-one assistants, and by no less than 1,452 collaborators scattered among forty-three nations. The result of this united effort was the fifteen volumes of the Catholic Encyclopedia, which a Protestant weekly hailed as "the greatest work undertaken for the advancement of Christian knowledge since the days of Trent," and which the *Dublin Review* pronounced "the greatest triumph of Christian science in the English tongue."

The present volume is a fitting complement to the Encyclopedia. It furnishes biographies, of varying length, of 1,277 contributors to the work, together with 969 photographs. Appended to each biography is a list of the articles contributed to the Encyclopedia. Apart from its historical value, it has also a distinct importance in the field of apologetics, as showing how utterly groundless is the oft-repeated charge that Catholicity is inimical to learning. The long list of illustrious Catholic names, with precise indications of their intellectual training and literary output, makes it impossible ever again to raise this charge in sincerity or in ignorance.

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## BOOKS RECEIVED.

The following books, which have been received by the Society, will be reviewed in the next issue of the RECORDS:

THE QUEST OF EL DORADO, the most romantic episode in the History of South American Conquest. By Rev. J. A. Zahm, C.S.C., Ph.D. (A. J. Mozans). Appletons, New York, 1917.

THE COMMONWEALTH OF PENNSYLVANIA. By Thomas Kilby Smith, of the Philadelphia Bar. Preface by Walter George Smith. Encyclopedia Press, New York, 1917.

HISTORY OF ST. ALPHONSUS CHURCH, MURRINSVILLE, PA. Written on the Occasion of the Diamond Jubilee of the Church, 1842-1917, by the Rev. J. L. Canova.

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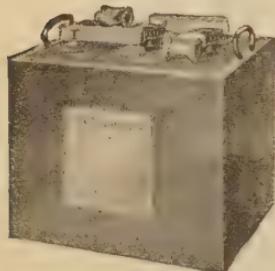
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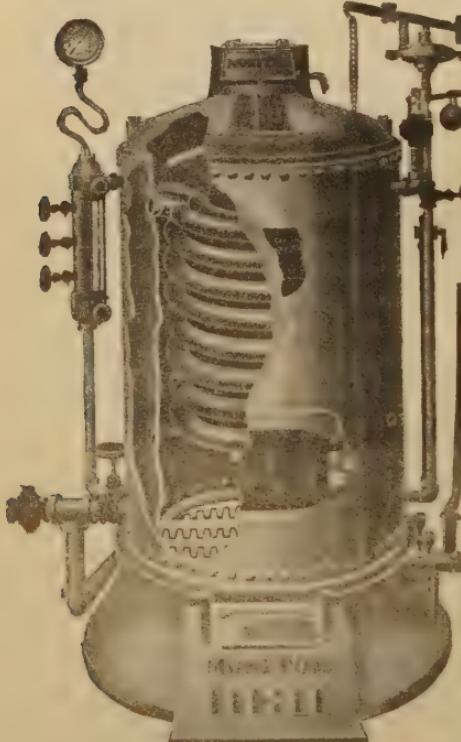
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